336

1336

THE

SCHOLAR

A POPULAR MONTHLY JOURNAL
DEVOTED TO LITERATURE,
SCIENCE & ART

891

13 SEP 1934
MADRAS

JULY 1934

As. 4 a copy. *Rs. 3 a year.*

E. H. PARAMESWARAN, M. A., L. T., *Editor.*
E. N. SUBRAHMANYAM, } *Associate Editors.*
E. V. SUBRAMANIAM,

HEALTH IS WEALTH

You can keep yourself clean and healthy by the regular use of

KERALA COALTAR SOAP

DISINFECTANT AND GERMICIDAL

GUARANTEED PURE

AVOID SPURIOUS IMITATIONS

Manufactured by

Kerala Soap Institute, Calicut

BY APPOINTMENT TO

HIS EXCELLENCY THE EARL OF WILLINGDON

VICEROY & GOVERNOR GENERAL OF INDIA

AND TO HIS EXCELLENCY

THE GOVERNOR OF MADRAS

NEW

MODEL NO. 6.

UNDERWOOD STANDARD TYPEWRITER

Mr. George L. Hossfield............eight times winner of the International Speed Typewriting Championship for Professionals, set a mark which no other typist has been able to reach—135 words per minute for a full hour. Mr. Hossfield, when he tried the new Underwood Standard, said, "Model No. 6 is the greatest typewriter Underwood has produced. It means new records in every-day office work, because it is lighter in action, faster and easier to operate. Everybody will want it."

Sole Distributors:

Byramshaw & Co., Ltd., Mount Road, MADRAS

Sub Dealers :

Mr. K. Seshagiri Rao, Residency Road, Hyderabad—Deccan.
,, K. S. Sarma, Andhra School of Commerce, Bezwada.
,, E. V. Ramakrishnan, Haridas Chatrabhuj New Bldgs., Cochin.
,, P. N. Rajagopal, 8—A, South Parade, Bangalore Cantt.
,, C. V. Hariharan, 9, Mill Road, Coimbatore.
,, C. S. Narayana Iyer, Saraswathi Typewriting Institute, Talli, Chalapuram P. O. Calicut.

Messrs. Chariar Bros., Cocanada.

591/92

THE SCHOLAR

VOL. IX | JULY 1934 | No. 10

CONTENTS

Page.

1. Is There an Aim in Education?
   By Duncan Greenlees, M.A. (Oxon.) 553
2. Manu
   By V. Srinivasan, M.A. 557
3. Goodwill Day 563
4. A Vow Fulfilled
   By K. S. Venkataramani 565
5. An Auditor's Log Book
   By P. R. Venkatasubramaniam, M.A. 569
6. On Failure
   By R. C. 571
7. The Barber's Babble
   By P. M. Hari. 575
8. The Kathakali—its General Features
   By M. S. Krishna Iyer, B.A., B.L. 581
9. The Menace of the Tote Clubs.
   By C. S. Swetaranyam, B.A., B.L. 584
10. The Scholar Science Corner
   By B. H. Iyer, M. Sc., (Bombay) A. I. I. Sc. 588
11. Book Reviews 593

THE IMPERIAL PHOTO SUPPLIES,
KALPATHI POST *(S. Malabar).*

In connection with our advertisement published elsewhere in this issue applications for agencies in every town are invited.

P. R. RAMA IYER & CO.,

BOOKSELLERS & PUBLISHERS

Beg to announce that they have resumed business and have brought out the following Publications for the present year.

COLLEGE BOOKS

INTERMEDIATE 1935 & 1936

The Minor Poems	
By R. Krishnamurthy, P. Mahadevan & T. R. H. Peck.	1 0 0
Notes on Trevelyan's Life & Letters of Macauley	
By T. R. H. Peck.	1 8 0
Critical Guide on the Non-detailed Texts prescribed for 1936	
By V. Gopalaswamy.	1 0 0
Problems in Intermediate Mathematics	
By Prof. Mortyn Thomas.	1 0 0
Summary of European History	1 8 0
Comus Edited with Introduction & Notes. ...	0 8 0
English Constitutional History	
By M. G. Guruswamy, M. A.	2 8 0

SCHOOL BOOKS

English :

Readings in Prose & Verse Junior Reader. ...	0 12 0
Golden Tales for the Young....	0 4 0

Tamil :

Chakravarthi Nayanar : Bhalar Bharatham. ...	0 5 0
,, Bhalar Bhagavatham ...	0 6 0

For All College & School Texts and Study helps refer to :

P. R. RAMA IYER & CO.,

MADRAS

128706

NURANI UNION BANK LTD.,

PALGHAT

Authorised Capital	Rs. 1,00,000
Issued and Subscribed Capital. ...	Rs. 1,00,000
Called and paid up Capital (including calls in advance.)	Rs. 50,500
Reserve Fund.	Rs. 11,000

Latest Dividend declared 9%

Attractive rates offered to investors and comparatively low rates for advances on approved securities.

Every kind of Banking Business undertaken with Agencies at almost all Important centres in India.

Rates of Deposits :—

Two Years	7½%
One Year	7%
Six Months	6%
Three Months	4½%
Current A/C	3%
Savings Bank A/C	4½%

For further particulars please apply to :—

Palghat,
7—7—'34.

N. R. RAMASWAMI IYER,
Managing Director.

FOR

NEAT & PROMPT

PRINTING SERVICE

WRITE TO OR CALL AT

THE SCHOLAR PRESS,

BIG BAZAAR ROAD, PALGHAT

YOU WILL NEVER HAVE DISSATISFACTION

HELP BOOKS FOR INTER STUDENTS

READY! *READY!*

1.	An Examination Guide for Richard II by K. Swaminathan with about 160 annotations, University questions and answers etc. The only real guide.	1—0—0
2.	Text Examiner and Notes for Sundaram's Select English Prose by P. Venkateswaran M. A.	1—8—0
3.	Text Examiner for Selections from Irving by P. Venkateswaran, M. A.	1—0—0
4.	Selections from Irving edited by Mr. P. K. Venkata Rao, M.A.	1—4—0
5.	Critical Guide for (1) Fortunes of Nigel (2) Mashi and (3) Epic of Mount Everest by Mr. S. Subramanyam, M. A.	1—0—0
6.	Text Examiner and Notes for Trevelyan's Macaulay by P. Venkateswarn, M. A.	1—4—0
7.	A Thorough Guide for Hardy's Trumpet Major by S. Subramanyam, M. A.	0-10—0
8.	A Critical Guide for (1) Short Stories and (2) R. L. Stevenson by S. Subramanyam, M. A.	0—8—0

Apply to:—

THE EDUCATIONAL BOOK DEPOT,

11, ARUNDAL STREET,

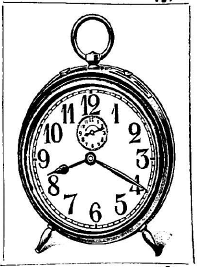
MYLAPORE P. O.

DON'T

WASTE

TIME

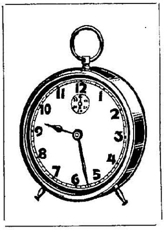
Time is precious and you cannot afford to waste seconds, minutes and hours. Keep an accurate check of your time with the aid of one of these precision time keepers and turn your minutes to gold.



THE "JASON"

Strongly built; reliable; back bell repeat alarm; 4" dial. Guaranteed for 2 years. Get a "JASON" and be on time.

NICKEL CASE Rs. 9.
CHROMED CASE Rs. 11.



"JASON BABY"

Perfect in mechanical construction; back bell repeat alarm; 2¼" dial and guaranteed for 2 years.

NICKEL CASE Rs. 9.

JALAL & SONS
GOVT. & RLY SUPPLIERS.
RATTAN BAZAAR,
MADRAS.

SRI

SIVAKAMI-NATESA NIDHI,

Head Office: **Chittur-Cochin**

Branch: **Traveliers' Bungalow Road, Palghat.**

——:o:——

Sole Proprietor : C. S. SADASIVA IYER

——:o:——

Receives Fixed and Short Term Deposits,
Opens Current and Savings Bank Accounts
at the following rates of interest.
Allows Over Drafts, Cash credit accounts etc.
to approved constituents
and
gives all kinds of Banking facilities.

For further particulars please apply

RATES OF INTEREST

Fixed Deposits	for 1 year	7½ %.
Do.	for 9 months	6¾ %,
Do.	for 6 months	6 %.
Do.	for 3 months	4½ %.
Do.	for 1 month	3 %.
Current Accounts		4½ %.
Srvings Bank Accounts.		6 %.

MAGIC OF THE BLUE SOAP!

The presence of Blue in Scientific combination with super cleansing medium renders the wash more efficient, safe and economical without the aid of the final blue-bath. Just apply NILAM SOAP as you do with any other ordinary soap and rinse thoroughly. You will find the results astonishing!

Manufactured only by

THE VEGETABLE SOAP WORKS, CALICUT

(Props. Sait N. P. & Co., of Sun-brand Umbrella fame)

Branch Depot: 247-A, CHINA BAZAAR ROAD, G. T. MADRAS

THE SWASTIK OIL MILLS LTD.,

BOMBAY

It is a mighty name in the Indian industrial world, though yet new to this Presidency. Seth Ambalal Sarabhai, Mr. F. E. Dinshaw, Sir Purushothamdas Thakurdas, Seth Kasthuribhai Lalbhai & Narotham Lalbhai are among the Directors.

The "Swastik" Brand distinguishes their products, among which are Washing Soaps (many forms) Double Boiled & Raw Linseed Oils, Medicinal Castor Oil, Varnishes, Til, Hair Oils etc.

Enquire of Presidency Agents:—

JAYA BHARATHAM CO.,

Post Box 83, MADRAS

Tele: "VINCENT INDUSTRIALS, Calicut".

ST. VINCENT'S INDUSTRIALS,

CALICUT, Malabar.

ENGINEERS, FOUNDERS, WELDERS, CONTRACTORS, BUILDERS, CABINET MAKERS & TEXTILE MANUFACTURERS

Satisfaction Guaranteed or Money Back.

ENGINEERING DEPARTMENT

Our Factory is equipped with up-to-date machinery and workshop requisites, Iron and Brass Foundry, Electrical and Gas Welding Plants to cope with the Manufacture of Machines of any description, such as Water Pumps, Soap and Tile Manufacturing Machines, Presses, Rotary Oil Mills, Steel Structures, Spiral Ladders, Iron Safes and Gates and General Engineering Contracts or Repairs.

We are specialists in the manufactnre of **Tile & Soap Dies** of any description. Our Machines are **Cheap, Reliable, Widely approved** and **Guaranteed.**

Reboring & Renewals of Steam or Oil Engine cylinders and Pistons etc undertaken.

Piston Grinding by Machine Power with Guaranteed Results.

CABINET DEPARTMENT

Furniture for all purposes to suit all grades are manufactured and supplied out of SEASONED AND SELECTED WOOD. FREE FROM ALL DEFECTS SPECIAL RATES ALLOWED FOR WHOLESALE BOOKING. Body Building of Busses and Lorries is a special branch in this Department.

TEXTILE DEPARTMENT

All Colours Guaranteed & Fast.

Our Handloom Products are the best in Durability, Cheapness, and Reliability. High class Shirtings, Coatings in Pure Silk, Artificial Silk, and Cotton are always in stock for Retail and wholesale booking. Sarees, Bed-sheets, Bed-spreads, Napkins, Dhoties and Towels of attractive designs can be supplied from stock.

Our profits are entirely and exclusively utilised for charitable purposes in the feeding and education of the poor Indian orphans. We solicit the favour of the kind patronage of every one in the cause of our noble purpose and the general welfare of the country, uplifting the poor of our Dear Mother India.

ST. VINCENT'S INDUSTRIALS

THE SCHOLAR

THE PREMIER MONTHLY JOURNAL OF MALABAR

Editor:—E. H. PARAMESWARAN, M.A., L.T.

Subscription Rs. 3 a year and annas 4 a copy.

ADVERTISEMENT TARIFF

	For a year.	*For single insertion.*
Full Page	Rs. 80	Rs. 8
Half page	Rs. 45	Rs. 4½
Quarter Page	Rs. 25	Rs. 2½

Special rate for special position.

BUSINESS NOTICE

1. The Scholar will be published by the end of every month.

2. Contributions for publication in the magazine are invited on topics of general interest. Rejected contributions will not be returned unless stamps are enclosed to cover the postage.

3. All communications relating to the magazine should be addressed direct to the Office and not to any individual by name.

4. Subscribers are requested to quote their subscribers' number when writing to the Office : otherwise, unnecssary delay may be occasioned owing to the difficulty of searching out the correct address.

5. Advertisers who are desirous of changing their running advertisements are requested to send in their change of matter before the 1st of every month.

6. The Scholar reserves to itself the right to accept or refuse any advertisement which it does not approve, and in no case will accept any advertisement which contains any objectnable matter ; it also reserves to itself the right to alter or delete words or phrases which it considers obectionable.

7. Sample copies will be sent on application when accompanied by stamps for **two annas.**

For all other information please apply to:

THE MANAGER,

The Scholar, Palghat.

15″ × 12″ ENLARGEMENT

FOR 12 ANNAS!

AND RS. 10,000 IN CASH PRIZES

We have introduced this unique scheme with a view to bring within the reach of all a copy of your own or your relation's enlargement of 15 × 12 size by spending only 12 annas.

Procedure.

A person desirous of getting an enlargement of the size mentioned above must sell each of the 4 coupons for 12 annas. The coupons will be sent on remittance of 12 annas in stamps. On remitting Rs. 3 so collected and on sending copy of photo* to be enlarged (a single figure from a group can also be enlarged), the enlarged copy will be sent in not more than seven days.

The purchaser of the coupon, on sending his coupon, will receive 4 coupons which he must sell for 12 annas each. On his sending Rs. 3 so collected, and on sending the photo to be enlarged he will receive the enlarged copy in the prescribed time. The same procedure must be followed by all those who posses coupons.

If the holder of a coupon after 6 months of the purchase of the same find no sale for his 4 coupons, a copy of enlargement in 12 × 10 size will be sent to him on his further remittance of Re. 1.

In case 20,000 enlargements of 15 × 12 size are sent by us before 1st August '35 a sum of Rs. 10,000 will be distributed in cash prizes as follows:—

1st Prize	Rs. 5,000
2nd ,, ...	,, 2,000
3rd ,, ...	,, 500

10 Prizes of Rs. 100 each and 150 Prizes of Rs. 10 each.

If contrary be the case 5% of the gross collections will be distributed in hundred equal cash prizes.

The draw will take place on 1st August 1935. The names of those who have received enlargements from us or who have sold 4 coupons will be put in the lot and prizes drawn.

N. B. We also undertake to do englargement works of other sizes.

THE IMPERIAL PHOTO SUPPLIES,
KALPATHI POST
S. Malabar.

* Please see that only good copies are sent.

Imitation is the Sincerest Flattery.

Do You Know Why

"Mysore Sandal Soap"

Has So Many Imitations?

Because it is The Best

Toilet Soap in the Market.

If you want an Ideal Toilet Soap,

Ask your nearest dealer for—

MYSORE SANDAL SOAP

Suppliers by appointment to

HIS HIGHNESS THE MAHARAJA OF MYSORE

AND

HIS EXCELLENCY THE GOVERNOR OF BURMA

GOVERNMENT SOAP FACTORY,

BANGALORE

The SCHOLAR

VOL. IX	JULY 1934	NO. 10

Is There an Aim in Education?*

BY DUNCAN GREENLEES, M. A. (Oxon).

NO reptile ever kept a school. As far as we can trace the history of animals, the very dawn of Education was when the first bird thrust out her nestlings and made them fly, relying on many observations of herself when bringing them the worms, or when the first of platypuses taught her little ones to swim. There can be no Education when the mother spawns her eggs and leaves them, careless, to a million chances of destruction. Indeed, the rapid replacing of the cold-blood reptile rule by the warm-blood mammals was in part because each generation could hand on its learning to its successor, and because the mammals lived together in families and imitated one another.

Education began in the home, and the home is still its natural environment. What the young child drinks in with his mother's milk penetrates the deepest heart. There it forms the inner urge for those instincts we so often attribute to heredity. Where the mother has neglected her infant's earliest education, the loss can never be made good.

Imitation of the elder is a fundamental mode of Education, and all through human history educational schemes have been built upon that personal relationship of the Guru and his disciple. Only in our own most unscientific and unnatural age have people tried in crowded classrooms to turn out students on a mass-production scale.

* Being a chapter from the forthcoming book, *Guru Shishya.*

From the days when Aurignacians painted those vivid portraits of the bison and reindeer that yet charm the eyes of their modern descendants in France and Spain, down to recent times, education was essentially a practical affair. Society needed knowledge of zoology for hunting its food, of magic for ensuring good supplies, of arts and crafts to outfit its caves and tents. In later days came botany and astronomy to aid in agriculture, mechanics to aid in irrigation, writing to record the crops and taxes, and metallurgy to fashion weapons for the soldiers. For the humanities—music, medicine, literature and science—they resorted to the temples and were taught by priests, while skilled craftsmen taught the manual arts to their apprentices. This was the first specialisation in schools. But so far as the historian's gaze can reach, the individual only learnt for Society to benefit, not for his own selfish gain.

The insensate individualism that runs riot over the world of men to day seems to have had no forerunner in ancient times. Neither teacher nor student could then have dreamt that knowledge should be used to prey upon Society. Archery was taught that the young warrior might protect Society from raiders, enrich it by conquests, feed it with game; Music, that the old prayers might be rightly chanted, so that the Gods in their pleasure might shower blessings on Society; Medicine, that the sick might come to healing and share again in work to help Society.

Education is the device of that hidden Power in Nature whereby, down the generations, " knowledge grows from more to more", and evolution hurries slowly to perfection. Even if we men had no conscious aim behind our teaching, yet Nature would drive us to it through the instincts deepest laid in life,—to survive, expand, possess. If we allow our education to flow along these essential channels of Nature's urge, it will fulfil a vital part of its purpose in our life.

If there is any aim in the system that masquerades today in India under Education's name, it would seem to be the haphazard picking of a few who possess a little of what is known as "wealth". These are then stuffed with ill-digested and unrelated information on a score of irrelevant subjects, much as turkeys are stuffed for Christmas fare. But these unhappy turkeys of ours have their Christmas in the Spring, when they are " examined ", to see how much of this unnecessary "fat" has been retained. So their masters know if they are fit for exhibition at the sale of jobs with tickets on them marked, " B. A.", " Matric.", or " B. Sc.". These labels set the favoured few on a lofty pedestal, in their own eyes and in the eyes of the ignorant and superstitious. They should

hereafter never do their own bodily service, nor may they earn their food by manual labour. They are henceforth apart, a hierarchy of conceited ignoramuses. They have now the right to play the parasite upon Society, starving for the sake of vanity, or plundering those less "fortunate". Meanwhile, they despise their mothers and younger brothers, who starve for lack of means to purchase proper food. This is the lovely thing we have created.

If education is to take its true place in our Society, all alike—men and women—should learn how to keep their bodies strong and healthy, and some means of certain livelihood. By this latter, I mean the creation and distributing of food and clothes, and some essential manual trades. Those who get the opportunity, through special talents of mind, may add to this knowledge the literary and other arts. But all should become literate at least, so that they may grow in mind as chances come their way, trained to think for themselves, and in full control of the various bodies.

We cannot prove that Education makes the individual happier. It certainly intensifies the feelings, making pain and pleasure keener, while it adds mental worries arising from a greater vision of past, present and future. The savage passes his days in a cheery irresponsibility; though he must obey the rules of his own community, he probably never consciously thinks of helping it to greater growth and happiness. A sense of responsibility comes only to the truly educated. The illiterate peasant sees little or no harm in his condition, and rarely has any keen desire to change it. He does not realise how his ignorance breeds tyrants, his poverty degrades Society's whole life, his helplessness encourages the exploiting priest and lawyer.

Society dare not tolerate illiteracy, it is a cancer that eats away its life at the very heart. Not only does Education create Culture and make it possible, but it is the chief and essential element in the preservation of that culture. The four castes in Ancient India illustrated this. The Brahman created spiritual and mental culture, while the Shudra made the food whereon Society depended. The Kshattriyas preserved that culture by their strength of body, and the Vaishyas by the cunning of their business brains. Education in their respective duties must be given to all the four. It is the past neglect by the "highest" of the "lowest" which has degraded India to the level of that "lowest" now.

So the first step in protecting Indian Culture must be, not armies on the Afghan border, but a campaign against illiteracy and superstition.

178706
-600 008.

Education is the foundation and the superstructure of the Palace of Culture. It is Society's first and only care. The Society which neglects it is unworthy to exist, and cannot long survive. In a Society where it is truly served, Crime, Poverty, Disease, will hardly find a place.

Education is of two-fold character, introvert and extrovert. If our education is rightly to fulfil its purpose according to the needs of man, it must be two-fold too. First, there is the individual to be guided, by example and by imitation, to see the One in Many, and so to fulfil his own faculties in joyous co-operation with his neighbour. Then, there is the building, through that cooperation, of a free, happy, and prosperous community, again led by the teacher's inspiring example so that mankind may progress to ever greater glories.

The whole of Education is included in these two fundamental aims. In so far as they are kept in view, our education will fulfil its real purpose. Those who would share in the work must remember always that Example and Imitation are the essential modes of learning; it is only in the presence of the real Teacher that the pupil can grow in knowledge. Books to-day are used to supplant the personality, but they can only supplement it. That relationship of the Guru and his Shishya, that has come down to us in East and West from the very dawn of time, is the very basis of all true Education. Without it, we get the mechanisation that degrades the student into a parasite upon Society; with it, the sweetest, strongest human comradeship, which in olden days in India was thought so intimate that the initiation of the five-year-old had several prayers in common with the marriage rite.

Education can be healthy only as based on that relationship, with the vital aims of *spiritual growth* and *service to Society* as its impulse.

Manu.

BY V. SRINIVASAN, M.A.

"WHATEVER Manu has said is wholesome'; says the *Chandogya Upanishad*. The authority of his code is high and of hoary antiquity. The *Mahabharata* singles him out as one whose opinion cannot be controverted ; in fact, the Santiparva is said to be all Manu and the *Rajadharma* preached by Bhishma is much the same as that enunciated in the *Institutes*. As a guide, Manu is to the earliest times of our annals what Kautilya's *Arthasastra* is to the Mauryan epoch and the *Sukraniti* to the political philosophy of the Middle Ages.

Manu is not honoured by the Hindus alone; his vogue is much wider and he is referred to as of supreme weight by Buddhist writers as well. There exists a Pali redaction called *Manusara* and the law books of Burma and Java, rest, says Dr. Jolly, on Manu while Siam has always had a tradition of a Manu as a lawgiver.

Manu's book is no mere treatise of law. The view that finds expression therein treats of life as an organic whole and we have in it, cosmology, theology, philology, anatomy and diplomacy. There are, in the book, laws for princes and peoples, for priests and soldiers, for professional tradesmen and artisans of the lowest class. It is a storehouse of information regarding conditions that obtained in the India of a bygone age and from it could be had a true perception of the foundations of Hindu civilisation. Even at the present day, the *Laws* are valued, as they form the basis of what has been described by a learned writer as the queer medley of inconsistent systems of jurisprudence adiministered by the Privy Council and the High Courts of India under the name of Hindu Law.

Celebrated as the Code is, the identity of its reputed author is shrouded in mystery and it is, an arduous task to sift the very conflicting information available on the subject of his personality and age. Though in the minds of the people of Hindustan, Manu has for a long time been the appellation of a being presiding over each of the fourteen *manvantaras* into which a *kalpa* or Brahma's day is said to be divided, he has even been contemplated principally as a seer and a great lawgiver. In the Vedas he is spoken of as a sage and an author and a hymn in the *Rig-Veda* has 'Lead us not from our father's and from Manu's path.' The evidence of the epics and other sacred lore is, however, not very helpful. While the Vanaparva has given us a story of Prajapathi Brahma

appearing before Manuvanvata, the *Matsya Purana* speaks of Manu as the son of the Sun-God and represents him as an interlocutor with Vishnu whose answers to the former's queries are stated in the *Purana*. There is also a tradition representing Manu as the author of one of the eighteen *siddhantas*, the well-known astronomical treatises and the *Garga Samhita* quotes him as an authority on astrology. As for the evidence furnished by the work itself, the author has described himself in the first book as the creator of all human beings and in this role he has been identified with the Swayambhuva Manu of popular notions. Distinct from this is the story in the *Sathapatha Brahmana* which makes him out to be not so much the father of the human race as the person through whom the race was continued. According to the legend a supernatural fish saved Manu from a deluge and after his escape, this Noah desiring offspring performed some rites out of which was produced a woman called Ida and from them sprang the whole race of mankind.

From what has been said the difficult nature of the problem of Manu's identity should be evident, but his date is another baffling puzzle. 1280 B. C. was Sir William Jone's date for the composition of the Code of Manu ; Schlegel's was 1000 B. C. and the tendency of later research has been to put it in the early centuries of the Christian era, while Dr. Burnell, for reasons now regarded as unconvincing, opined that the final stage of the redaction was not completed before the reign of Pulakesan Chalukya in the middle of the seventh century A. D.

The question is of admitted complexity and is not, in view of the divergent opinions held by eminent authorities, capable of being pursued further. Reference must, however, be made to a recently developed theory based on the very valuable researches of Dr. Waddell in the dusty theatres of Indo-Sumerian antiquities which have found confirmation in the discoveries at Harappa and Mohanjodaro.

Dr. Waddell's researches have helped to establish the historicity of our epic kings from Ikshvahu to Gadhi, who is said to be no other than King Gudea of Lagash (2450 B. C.) The theory has been evolved that the Code of Manu was compiled about 2300 B. C. and that the author described in the first book as Bhrigu was Parasurama to be identified with Bhurasin of the Ur Dynasty of Lagash which held sway over a colony in Central Asia and in the Indus region during the third century of the second millenium B. C. Evidence has been adduced to show that the Code was drawn up from the same materials which went to the making of the Hattic Code of Cappodocia and the Akkadian laws on which was based the more famous Code of Hammurabi at Babylon

(2123—2081 B. C.) In further elucidation of the theory attention has also been drawn to the several points of similarity between the Code of Manu and that of Hammurabi as, for instance, in the sanctified one-sixth share which made the king's perquisites. The deep knowledge of banking exhibited in Manu's Code has also been considered and studied by scholars in relation to what we know of the famous institutions of that early epoch, the Murashi Firm of Nippur and the Egibi Bank of Babylon—the Rothschilds of the ancient world. The Codes contain identical regulations regarding the distribution of property among children, the division of castes too in the same among them both, except that the Brahmin is peculiar to Manu's scheme, and the contract tablets of Hammurabi afford a particularly striking parallel to similar documents framed in Manu's Code. On the strength of these and other structural and cultural identities the view has been held that our Code might be referred in point of time to a period almost contemporaneous with the age of Hammurabi.

That the Code is a very early composition does not seem to admit of any doubt and this is borne out by the light the book throws on the author. The writer, judging him from his work, wrote at a time when the southern advance of the Aryans had not progressed beyond the Vindhyas. His geography is confined to Aryavartha and he refers to the Saraswathi river which has now disappeared from the map. The famous systems of philosophy, Sankhya, Yoga, etc., do not appear to have been known to him. Nor does he know of the Hindu trinity of pauranic mythology. He scarcely knew Vishnu who is mentioned only once and he knew the country only as Brahmavarta, Brahma representing to him a being infinitely superior to the gods.

The author was well aware of the distinction between *Jati* and *varna*. While he mentions fifty castes he says there are only four *varnas*. The two have been confused only once.

The author treats Persians and Dards as though they were Kshatriyas who had sunk to the level of Sudras by neglecting their religious rites. Mention is also made in the book of the Yavanas, the Sakas and the Kambhojas.

Dr. Buhler considered the first book of the Code to be a later interpolation. He said that no dharma sastra begins with a description of its origin and of the creation.

'The Code', wrote Manu, comparing it with other productions of early law, 'exemplifies a conception of deity detailing an entire code or body of laws and thus seems to belong to a range of ideas more recent. In the case of the Themistes the deity only dictated awards.'

The polity for which Manu dictated laws was a monarchy. Kautilya's *Arthasastra* in which he is mentioned and referred to about five times is authority for the position that the first King Vaivasvata Manu was an elected ruler. The Manava school of thought specified twelve ministers to constitute the mantriparishad to tender counsel to the king. The position of the latter, defined as it was in strict accordance with Aryan standards made him a personification of justice. The sources of law, according to Manu, were the Vedas and the ordinances which dealt with their understanding as well as immemorial custom and, of course, the approval of conscience. Local administrations in tens, hundreds and thousands with governors at their head have also been provided for and two plough lands were fixed as perquisites for the officials. The King took about 20 per cent of all profits from land with a right of pre-emption.

Caste appears to have become a rigid institution by the time Manu wrote and restraints were placed in the matter of social relations, food and marriage. The use of *soma* juice is not tolerated in the Code as it was in the Vedic times and hunting and gambling are not the favourite games they were and are now declared to be vices. Inter-caste marriages are tabooed and Brahmins having intercourse with low caste women were degraded as the twice borns generally were if they did not study the Vedas.

Women were not fit for independence. They could not read the holy texts. Their rights and interests which were absolute were however well protected and the provisions of the Code in respect of their *Stridhana* or property rights have not been excelled in any other jurisprudence of the world. Relations who usurped the Stridhana were dealt with as thieves. If a woman was licentious, her abandonment or divorce was advised but she was not to be killed or mutilated on that account.

As regards marriage, Manu excluded the largest number of relations, while Paithinasi the smallest. With Sumanthu he prohibited seven degrees on either side and also unions among Sagotras. Among Sapindas those beyond the seventh degree could marry and Samanodhakas too can, if common descent was not known. In Manu's Code gift is the essence and the test of a valid marriage transaction for all.

To students of law it is a matter of supreme interest to learn that a full statement is found in the Code of a law of procedure including principles of resjudicata and law of evidence providing for such things as estoppel in conduct. Litigation was certainly not wanting and suits have been classified by Manu into eighteen actions. 'These are the eighteen forms on which litigation

rests.' To this list Narada added only one, viz., 'miscellaneous.' Boundary disputes, Cattle trespass, tolls, ferries, state control of prices, income tax with recognised exemptions in favour of the blind, the aged and the infirm were some of the other salient features of the polity that require mention. The idea of tenancy by contract, lease or *waram* was also familiar to the people of that age. Negligent farming was punished.

In case of death a debtor's sons and illegitimate sons took the responsibility of paying men, proving that there were no bankruptcy laws in those days. A co-wife's son is the son of all. The eldest brother alone may take the father's wealth, others may live under him. Adopted daughter's sons were recognised by him. They were regarded as adopted sons and not as agnates. As in Yagnavalkya's treatise cognates were not recognised; but they are recognised by the *Mithakshara*, and the *Dayabhaga* actually prefers them to agnates.

Outcastes and persons addicated to vicious habits were excluded from inheritance as also those who are deaf or dumb or congenital idiots. Exequial rites were forbidden for the slaves (it was a slave-owning state) and outcastes.

Illegitimate children among Sudras and Slaves were allowed a share if permitted by their father.

Men were required to look after the parents, the wife, the preceptor, the orphans, the guests, and the mendicants. The list is quoted with approval in Sri Krishna's commentary on the *Dayabhaga*. Refusal to maintain these persons entailed a fine of six hundred fanams.

Money lending was practised on a large scale and loans were allowed to be repaid by personal labour provided the creditor was of a higher caste. India was ahead of Europe in fixing the rate of interest. Manu decreed a maximum rate of 15 per cent. with security and a sliding scale was fixed for transactions without security in proportion to the caste of the borrower, as 2% for brahmins, 3% for Kshatriyas and so on. With a view to checking excessive rate a clause was added that no interest can be demanded from persons in distress. The business of lending was permitted only to the Vaisyas. Rigid was the caste rule then, the severity whereof being however relieved by the provision which allowed one to adopt the calling of a lower caste in times of distress and need with the exception that Brahmins and Kshatriyas might not lend money in usury.

The Hindus of that time evidently had a full and intimate knowledge of the science of trading. They understood banking quite well and charged interest simple and compound; they

watched fluctuations in money value (coinage was known), kept account books as also ledgers by double and single entries, made insurance by land and by sea, and granted bills of exchange and provided too for protests; a high state of civilisation indeed for that early age especially when it is remembered that Europe had not then developed any worth the name.

The Code which is in twelve books concludes with a summary of the law of *Karma* and of transmigration of the soul. The highest and the ultimate aim of all endeavour is defined to be the attainment, through buddhahood, of the knowledge of the one God as taught in the Upanishads.

Sir Henry Maine expressed a doubt if the rules laid down by the Code were ever actually observed. But information at our disposal warrants the inference that it was no mere idealised picture of what a state should be. Fa Hien, the Chinese traveller, has left it on record that the laws of Manu were scrupulously observed in the Madhyadesa, a province of the Gupta Empire. Particularly inexorable at that time were the regulations regarding food. A second century drama, the *Mrichchakatika* furnished vivid pictures that go to show that the Code was recognised as the law of administration and human conduct; while, in the *Rághuvamsa* and in the *Kiratarjuneyam* kings are represented as having ordered their lives and business in strict accordance with the laws and ordinances of Manu. Alberuni likewise has testified to the universal respect in which the Code was regarded and the *Madanaparijata*, the celebrated commentary on Hindu law written in the twelfth century referred to Manu as the most important of the expounders of the law. Kumerila in the seventh century wrote that the Smrithi of Manu was binding on all Aryavarta; all others had only limited jurisdiction. The *Viramitrodaya*, again, considered a citation opposed to the Code as being of little value. The *Smrithichandrika* thus explained the secret of this hold. 'In as much as the Smrithi of Manu is compiled on the basis of what is laid down in the Vedas, it is regarded as most important and a Smrithi that goes against it should never be accepted.'

The authority of Manu's Code is thus paramount as that of Yagnavalkya and the work is priced high among the valued treasures of Hindusthan. Many of the rulings may be out of date today but one could not but admire the greatly advanced civilisation portrayed in the work. For even the galling restrictions were framed with the best of intentions and as Ruskin wrote wise laws and just restraints are, after all, to a noble nation not chain but chainmail.

Goodwill Day

TO-day is Goodwill Day, and the air is full of messages of friendship when the wireless stations are broadcasting messages from the children of Wales and the replies sent to them by the children of the five continents and islands far away. The voices of the young people who speak in your name through the wireless all declare the goodwill of those who are not yet fifteen years old and their desire to work together for the good of all. For to-day is the 18th of May, Goodwill Day.

But what of to-morrow ? What are you going to do to-morrow to keep your promises? To-morrow, perhaps you will hear of rivalries, and of disputes which separate your respective countries, of old embittered quarrels from an unhappy past which are very hard to clear away. To-morrow you may perhaps wonder, with discouragement, what is the use of working hard since your elders worked hard but are for all that unemployed. To-morrow perhaps you will meet people who will make fun of your messages of to-day : "It is all words, nothing but words," they will say. "What goodwill fine words do?"

It is indeed true that what we want is action. Do you think, children, that to solve problems, settle quarrels, forget hatred, and to stop unemployment, all you have to do is to send out friendly messages? You know perfectly well that, that is not so. This poor, mad world of ours, which is just hobbling along, needs more effective remedies. It needs you, young people. It is for you to restore some balance, some sense of proportion, to the world. How are you going to do it ? By study and then by action.

From to-morrow, then, you will set to work. You will work at your history, your geography, your civics, your mother-tongue, your foreign languages, and your mathematics with a firm determination to reach an understanding of this complicated world with its new forms of civilisation and with economic conditions which change from day to day. You will try to get a clear view of the old quarrels which poison our life, disputes between inhabitants of the same country or disputes between people of neighbouring countries. From to-morrow you will try to exercise self-control and self-mastery ; you will learn to keep calm and objective, so that you will be able to study the causes of those quarrels dispassionately.

---

* The Message of the Secretary-General of the League of Nations to the children of the world on Goodwill Day, May 18.

Then when you are grown up and you have the responsibility of taking decisions in your own countries, you will know these delicate questions thoroughly, and you will be able to examine them all quietly with the people whom they concern--friends and foes. You will know how to look for just compromises, asking only fair and equal sacrifices from the opposing parties. You know as well as I do that to settle a dispute by fighting is not the way to find a just, sensible and lasting solution : on the contrary, it leads only to bad feeling and to the creation of new difficulties. You don't imagine do you, that to establish world peace, of which you hear every one around you talking so much, you must give up your devotion to your country, your whole-hearted service for it? No. No. A thousand times No. But however brave and generous your fathers were, however great and noble your country, all is not yet perfect. Firmly make up your minds, then, to work, so that your country may be a torch bearer for humanity. You will have to fight patiently and loyally against an infinite number of relentless enemies. Shall I tell you some of those formidable foes over which you will have to triumph? There are diseases, epidemics, plagues. There are natural calamities like floods, droughts, and famine. There are misery, wretchedness, squalor, ignorance, fear, drudgery, unemployment and other things. These are enemies which must be attacked in several countries at once if you are to overcome them. There are some which are too terrible for small nations to overcome alone and you will want your fellow countrymen to help them.

That is just why the League of Nations exists. That is why it must grow stronger and more efficient. It can organise world campaigns against nature's calamities, against disease, misery, unemployment, disorder and waste. Ask your masters and mistresses to tell you something of what the League has done and the result it has achieved.

The League of Nations wants men to fight heroically, not against other men, but against enemies such as I have mentioned. It is trying to bring men to give up war as a method of settling their disputes and to settle them by arbitration and by working together.

Children of the world, all of you who are not yet fifteen years old, the League calls you. Learn to know it. Help it to overthrow the enemies of humanity. Hard work, danger, risks, adventures, sacrifices—they are there for all of you.

A Vow Fulfilled.

BY K. S. VENKATARAMANI

I

MANI was a healthy country lad who throve well in the sunshine of all the rustic games of the village. But he finished his pial school course with so much of promise that even the pial-teacher, aged, dry and soured with the monotony of his work, specially recommended Mani for the benefits of secondary education at Kumbakonam.

Mani's poor parents could ill-afford the luxury of an urban life and education for their precocious little boy. But the pial-teacher was the minister to the local magnate who harvested three thousand *kalams* of paddy every year. In one of his periodic fits of philanthrophy he listened to the pial-teacher's ministerial words of advice and gave a lump donation of one hundred rupees, and twelve *kalams* of paddy per year, in favour of Mani for his high school education.

Mani throve well on this liberal help like a cluster of banana on the banks of the Cauvery after the first freshes. He was by nature a bright and intelligent lad and soon learnt the value of diligent industry in securing the primary aims of life. He easily gained the first place in his class and retained it with easy mastery from Form No. I to Form No. VI.

But the VI form or the S. S. L. C. year proved to be the most critical one to him. Owing to hard work by day and night, in getting up the text books in ill-ventilated rooms by pale lamp light, Mani, the darling of village life, of sunshine and wind, fell ill with typhoid fever just a month before the public examination for the S. S. L. C. His convalescence was hastened, and Mani was made to sit up for the examination.

His parents who watched him with vigilance by his bedside and the study chamber vowed that they would take a pilgrimage to the gracious Lord Venkatesa at Tirupati, the Saviour of all, if He but spared not only the life of Mani but also pulled him successfully through the ordeal of the S. S. L. C. Like clever lawyers, Mani's parents wedged in two prayers in a single petition.

Thanks to the perennial Grace of the Lord of the Seven Hills, Mani was declared successful and he had scored first class marks all round. Such a meritorious success surely means the fulfilment of the vow. The parents were ready to complete it and start

on pilgrimage to Tirupati. The pial-teacher, Venkataraman, familiarly known as Venkattu, who truly laid the foundations of Mani's success, was heartily invited to join the pilgrim group as a friend, philosopher and guide. Venkattu's was essentially a secular soul, somewhat saddened by the sickening monotony and poverty of his job. But he always felt he had enough statesmanship to control a state, which had now only to be occasionally used in cajoling the caprices and oddities of a wayward local magnate. So Venkattu brightened at the thought of revisiting Madras after fifteen years.

Venkattu was himself an old Matriculate of the Town High School, Kumbakonam, with a pure reputation on his younger days for a complete mastery of Bain's grammar, and for expert swimming in the Cauvery even in flood times. He had also seen a year of metropolitan life at the Pachayyappa's in the Junior F. A., with free boarding at the Manali hostel, before a very perverse fate had dragged him to the melancholy of a pial-teacher's life.

II

The pilgrim group entrained at Kumbakonam one night. Mani had to pass through the ordeal of securing the tickets for his aged parents and his revered teacher. Mani was all ears to the crowded drama of a railway journey, from the joyous and complacent clicking of the dating machine to the crowded frenzy of the rushing traffic on the arrival of a train at the station yard. It was his first long journey in train. His keen regret was that it was done by night and he had to see the landscape and the fleeting rivers by the pale, sinking light of the crescent moon. Why not God Venkatachala give us the Tamils an express train by day to Tirupati to educate our young in the lovely sights of long travel? That was Mani's heartfelt prayer.

But Venkattu, the pial-teacher was all joy, the joy of a free ride to the Lord of the Seven Hills with the prospect of revisiting Madras. He was in a mood of hilarity in the crowded third class compartment, where his party had secured only standing accomodation to start with. Mani's juvenile heart throbbed for a seat by the window corner but all the four corners were already occupied by snoring, rustic giants. Venkattu, the pial-teacher, began to exercise his persuasive powers over his fellow passengers, and eventually persuaded a rustic to give up his seat in his favour, as if he were a Deputy Inspector of Schools. Mani did penance all the while for his ill-luck standing and craning his neck and peering into the dark. But he eventually subsided on the wooden floor, lullabied to sleep by the motion-glory.

III

After a day's halt and sight-seeing at Madras the party reached Tirupati station at four O'clock early the next morning. Even from at a distance, Mani could see the ascending grace of electric lights that lighted the long flight of steps that led to the sacred presence. This winding line of glimmering lights amidst the dark green was picturesque to the eye and suggestive to the mind

With the first faint streaks of dawn Mani was at the foot of the hills in a bullock cart which had been secured after considerable negotiation at the station as there was much difference of opinion between the pial-teacher and the bandy driver about the distance to be covered. Mani saw the sacred hills in the twilight of dawn with joy in his eyes and worship at heart. His aged parents went in for a *Doli*. Venkattu too was eager for one as generally our feet suffer a strange paralysis when another is expected to pay for carriage. But Mani was in sheer delight and said he would not only himself ascend but also carry on his back his pial *Guru*. That settled Venkattu's diplomacy to effect a *doli* and he quietly followed his *Sishya*. Mani leapt on from step to step like the monkeys that flew from rock to rock in the trial of pilgrims who carried with them cocoanuts and plantains.

Mani felt the richness of the mountain air and its bracing quality of which he had read in printed books. What a joy it is to relate book knowledge to life and enjoy it as one's own sacred experience!

The Sun rose in the east far below from the plains, and began to ascend like a true pilgrim in a higher plane, its own uncut units of steps in the trackless sky. In this joyous hour Mani was one with Nature: the rising sun, the lazily floating cloud, the gentle breeze that stirred the leaves blowing the dew drop on to Mother Earth from its velvet bed, the rugged beauty of the sacred hills and the dry bed, of streams now strewn with pebbles and stray boulders. streams that sported wildly like girls in their own homes, but glided noiselessly on the plains like daughters-in-law.

Mani had never spent a day of such wild and pure joy in all his life. The freedom of the seas had come to him on his pilgrim way to the Lord of the Seven Hills. He felt he had grown an inch taller and his inmost being was flooded with a new light. All life had gained for him a new dignity and vision. It seemed as if God Venkatachala had given him new eyes to see afresh the scheme of things.

Mani was but one in a crowd of hundreds shouting in praise of the Lord of the Seven hills conquering step by step the subtle

law of gravitation and pressing on to the throne of the Almighty. Nothing draws out the best in man as difficulties, trials and sorrows. Mani had read of it all in pale printed books but now he knew it as a lesson, a real lesson drawn from life.

The first hill is the most difficult to climb, the *Kaligopuram*, and Mani did it with comparative speed. Venkattu, the pial-teacher, cast envious eyes at every ascending *doli*, and in fact even negotiated with empties that were going up and down. Of course the rock-bottom rates that the village teacher went on fixing down and down as he moved up the flight of steps took away the heart even of these cheap and sturdy fellows, the *doli-wallahas* who cast their sad and scrutinising eyes at the burly figure of the village teacher, and recounted the few annas into which he was equating his freight up the holy hills.

Mani ascended running and leaping like an antelope on the high hills. For some mystic fervour caught his brooding young mind and a strange ecstasy carried him high amidst the ups and downs of the seven hills. At last Mani sighted the *gopuram* on a table land circled by low ranges of hills all round. The tapering points of gold gleamed in the sparkling sun. And all at once he felt the glory of the Lord of the Seven Hills who had saved him from the trials of a high fever and public examination in the convalescent hour.

Mani had a worshipping heart and a religious temperament by birth. For such *bakthi* alone gives comprehension to the mind, a pulsing tenderness and love for all created beings.

Before the Divine presence of Lord Venkatachela in utter majesty, Mani stood for many an hour as one of the thronging crowd that had gathered there in worship for the day from all places under the Indian Sun from Rameswar to Rishikesh. The little boy stood transmuted for an hour in tranquil worship and communion, and then went round and round the sacred precincts the whole day with a prayerful heart and reverent mind that sought for the grace and blessings of the Divine Lord.

At break of dawn the next day when Mani descended the flight of steps worn to marble polish by pilgrim tread through countless ages, like a drop of water rolling down the rugged water way to the thirsty plains and the eagar fileds, he had made up his mind to become a pial-teacher in turn in his own district of Tanjore, and rear more Manis and scatter them all over the Tamil land so that they may teach the young of the grace of God that descends through work and love for fellow-men as the message of the Lord of the Seven hills, and as the proper fulfilment of a vow.

An Auditor's Log Book.

A VISIT TO METTUR DAM.

BY P. R. VENKATASUBRAMANIAM, M. A.

A railway 26 miles long from Salem takes you to Mettur. Ancient carriages built when the S. I. Ry. system was first ushered in are used with oil burning lamps whose lights die out when the engine rattles you down a steep incline.

As a contrast, on your arrival at Mettur, a modern town created in the wilderness of the mountains greets you. An up-to-date electric supply system, under-ground drainage, and a protected water-supply; the best of its kind in India add to the amenities of the life of the place. Under-ground sewerage and effective oiling of pits have banished malaria.

The level of the country at the Mettur railway station is 901 above the mean sea level. At Salem it is 917 feet. You ascend a hill along a tiny ghat road and go the other side for the Erode Camp where we have the dam and the modern town. The bed of the river is 625 feet above the mean sea level. The top of the dam excluding the parapet wall is 801 feet high from the mean sea level. The Dam is 5800 feet long. There are certain portions of the bed of the river where the foundation for the dam has been taken to 525 feet or 100 feet below the bed level of the Cauvery at the site. At foundations the breadth of the dam is 100 feet; at base level it is 80 feet and at the top it is 20 feet between the parapets. The stream emerges here between two hills just like the Kistna at Bezwada and the gap of a mile and odd is dammed to store 1,000 Mill. feet of water—twice the capacity of Krishnarajasagara. If you just stand at the bottom of the dam and look up you will find the man walking on the top a tiny creature. The height is 175 feet. A drainage tunnel has been built in the body of the dam running throughout its length. It is more than 6 feet high and 10 feet broad. Though the masonry structure has been built as water tight as possible it is not possible to eliminate percolation of water through this solid masonry. This water if allowed to take its own course would harm the structure of the dam. This tunnel has been devised to draw off this water from harming the masonry. Percolation water drips into the tunnel, where it is collected and drawn off into the river. There are also percolation tubes built into the foundations which collect this percolated water from the bottom and force it up to the drainage gallery, as this tunnel is called. When the reservoir is dry liquid cement is forced through the pipes which effectively

fills in the holes through which water percolates. Another interesting phenomenon is also noticed, stalagmite in process of formation, the effect of light upon which has been graphically described in many Travellers' Tales.

As regards irrigation, water is drawn from the reservoir by two sets of sluices on the two flanks—Low level sluices and High level sluices. The shutters of the sluices are lifted by Goliath cranes operated by electricity. Low level sluices will be opened only when there is extreme scarcity of water in reservoir. Hydro-electric Penstock pipes have been installed which are rated to generate 15,000 horse power and intended to supply Madras and Jalarpet. The distance from Mettur to Madras is stated to be about 80 miles as the crow flies.

The wonderful thing about the dam is the surplus bridge: Ellis Saddle Works. It is built up on what was once a hill. The hill has been blasted away so that the water above a certain level, i. e., 10 feet below the crest ot the dam may be surplussed into the Cauvery. This surplus work is designed to carry a road over it, a trunk road which shortens the distance from Madras to Mettur by 16 miles and designed to pass water through the sluices at 48 lakhs of cusecs. There are 16 shutters of 52½ tons each operated by electric switches. You press a button, a shutter is raised 30 feet high in 15 minutes. Press another and lo! the shutter is stopped and another operates the shutter in the reverse direction. 52½ tons of steel move like a small pebble at the hands of a child. Pressing another button you raise all the shutters at one and the same time and stop them or reverse the direction. The motors stop automatically when the shutter reaches the required height. The surplus works and the bridge over it is exactly 1/60th part of a circle and is geometrically accurate. The surplus works is a work of art and also an efficient instrument for service. Every fourth pier of the bridge is an abutment pier over which a balcony in fine Moghul style of architecture is built. Standing in the balcony one can see if his eyes are powerful and the sky is clear enough, a vast expense of water 25 miles long and 41 sq. miles in area, that is the Mettur Lake, and keep cool. This recalls to one's mind that romance is invariably commingled with prosaic brick and mortar.

The whole dam together with the surplus works is a work of art and strength and the wonderful example of man's mastery over nature used for beneficial purposes.

On Failure.

(R. C.)

I am what they call a failure in life or, to be more exact, one constitutionally incapable of success. Leaving out the rare accidents when I bungled into success or rather success bungled into me, all these years I have been wedded to Failure with Gordian ties. And the world with its eternal solicitude for the children of failure hastens to succour me with its quota of pity and sympathy. Try however I may, I am only strengthened in my conviction that I am a marked out victim: and the world with its pity and sympathy worthy of better dispensation than on poor me, pursues me with a relentless heartlessness. Wherever I turn my head I read my inevitable doom writ large in the faces of my acquaintances. At my approach I cast a blight on the sunniest demeanour. Faces are suffused with a look of tender concern. Countenances lit up the moment before with laughter and revelry and wreathed in smiles, assume a tragic expression of pathos, with down cast and melting eyes, all with a professional ease almost startling and bewildering in its efficiency.

Yet, not one of them considers if so much of pity is really good for me. I am in a fair way of being overwhelmed with sympathy and killed with pity and forming the masculine counterpart of the 'woman killed with kindness'. And not one of them realises that at least in rousing their pity I have reaped a phenomenal success.

To-day this unstinted measure of sympathy gets on my nerves. Failures have become an integral part of my life. I have grown to relish them. My normal life is restored only with the smack of failure on my lips. I am not one of the flighty feeble-souled mortals, who with their doleful look appeal to your sense of pity. I have never felt the desperateness or despair of the man of failure. I have not seen a hard-grained or sour-faced pessimist invoking with cynical gloom misery on himself and the rest. Nor have I felt the mood of resignation which they say overcomes one whose lot has been a series of failures. Failure with me has grown into something exhilarating and positive and not a mere negative state of brooding apathy.

On the other hand, you will be hopelessly wrong if you find me a place in the category of incorrigible optimists. With all due admiration to the shades of Micawber and his clan, I am no follower of his, nor have I a desire to be one such. I can never

tolerate a similar restlessness of mind, feverish plans for the future and a perennial courting of success doomed to be in vain. I am no votary at the altar of the Goddess of success, trying to propitiate her and invoke the uncertain favours of her whimsical mind.

Failure with me is a certain healthy normality—my natural element; and I enjoy the quiet peacefulness of soul only under her sober radiance. Occasionally, of course, something tempting by way of success comes sailing from the opposite camp to disturb the even placidity of my life. But these lures and baits scarce disturb me.

* * * * *

While pouring their unwanted pity, I have heard it often said with a certain amount of self-approval and an equally offensive measure of condescending sympathy, that failures are the stepping stones to success. Failure can well afford to flourish without these crafty exhibitions of pity. In my own life I have found that if you persist sufficiently in your role as the votary of Failure, success cannot but sooner or later seek terms with you. Throughout my life, I have felt myself a dedicated spirit. During my life at school, I had always persisted courting failure in every examination, with a tenacity of purpose, that ought to have been baffling and mightily distressing to my parents. And yet every failure was proving a stepping stone and taking me nearer and nearer to success. Every third year I found myself most unceremoniously bumped into the uncongenial atmosphere of the higher class with a temporary snapping of the bonds between me and god my mother. And I found that this monotony of a sure pass at the end of every third year was tending to grow irksome to one accustomed to the cheerful monotony of annual failure.

In the University too it was the same tale, only the number of years was a little longer. Examination after examination, when the fateful results were announced, when all round me were faces tense with anxiety and nervous break downs, my friends were flabbergasted to see me calmly scanning the list for all numbers except mine. But all this was given the quietus by a most hasty and indecorous telegram, the evening before the results were announced that I had passed.

Against the formidable siege of failure, success scarce stands a chance. The latter is a goddess all haste, flighty, flashy and mobile, all for instantaneous action and a with temperament of quick-silver, whereas failure is the cold sober matron, steadfast and demure, with a relentless, policy of attack. The one is the

Lallegro and the other, Il Penseroso; and we know which Milton admired the more.

Sometimes I laugh to think how the Goddess of Failure extorts her toll of admiration under the specious pseudonym of Perseverence. Failure and perseverence are the obverse and reverse of the same coin. Bruce has been turned inside out. Instead of being the brilliant votary of failure that he certainly is, he has been hailed as the apotheosis of Perseverence to provide a cheap moral for school boys. The English monarch should have been troubled out of his soul and grown mortally sick to see how his foe had decided to woo failure every time. In sheer despair the only way he could think of to spite him and get the better of him was to allow him to snatch a victory at Bannockburn. A rather costly affair! you may say of indulging one's vanity. But then kings are kings and their idiosyncrasies demand certainly costly remedies.

* * * *

To note the varying conceptions of failure throughout the world is almost a liberal education by itself. From the whining school boy who considers himself a total failure having failed in his examination up to the mighty heroes who lose battles involving the overthrow of huge empires, the exponents of this doctrine vary in status as well as in their conception. In the shadowland of Hollywood, under the abnormal conditions prevalent, they call a marriage a failure after a few days (if not after a few hours) on the score of incompatability of temperament. But in this land of ours, couples like myself who begin their day with a pitched battle and verbal fisticuffs and carry on throughout the day with bickerings, and an ill disguised sourness on the one hand and a sulkiness on the other, and persist in this routine for years and years, scarce call their union a failure; and that it is true is more than evident by the large number of those tangible results of conjugal love.

The great reputations in history and literature have been built on colossal failures. The Spartan three hundred immortalised themselves by failing gloriously. And in the realm of Literature failure has an irresistible charm. Antony emerges with resplendent glory from his magnificent failure withering up his successful opponent the cold, calculating Octavius. Milton's Archangel doomed to eternal failure bestrides our imagination while his foe remains a shrivelled shrunken figure of mean proportions.

* * * *

But my own relations to failure are entirely personal. I follow no school and found none. The whole wisdom of my

178706

conception of this doctrine is contained in the words of that marvellous boy who on the battle field of Agincourt says, 'I would give all my fame for a pot of ale and safety'. I would rather be the failure that I am now enjoying an envious peace of soul rather than prove a phenomenal success and become a millionaire to have my peace routed in a whirl cf hurry and my days and nights made one perpetual terror with letters of ransom or abduction from kidnappers.

It is not for nothing that I have chosen to remain a votary at the altar of failure. I love the quiet safety there is in failure; the welcome monotony of a central peace subsisting in the heart of endless agitation; the quiet almost cloistral in these giddy-paced times. Success is one of your modern upstarts, a false divinity. She creates a fever in your blood that never abates; she parches your soul with a thirst that is never quenched.

The Barber's Babble.

BY P. M. HARI.

"WHY are these chaps running?" enquired the gaping black, scare-crow of a man wrapped in a tattered blanket and peering with a huge mundas on his head.

"Why! there is the police at Kandan's" replied hastily a co-villager as he sped towards the house.

"And wherefore?—any suspect?" queried the first as he followed the steps of his acquaintance.

The house of Kandan, the barber of the village of Kummidi, had suddenly become a centre of anxious attraction. The people of the village as well as those who came on business to the shop of Kandan gathered in front of his house and began to whisper and look round wistfully, while the mischievous boys of the village sportively hung round the fidgeting crowd. The heaps and handfuls of hair scattered about the place roused by the stampede of the eager throng rose up merrily seeking their original homes on the faces of men. Sometimes they found their way to wrong places; and the rustics sniffed and sneezed, made ugly faces and pushed one another in disgust and annoyance; but never dispersed. The red caps of a few policemen peeped above the throng like flaming half-blown buds of hybiscus peeping out of a luxuriant bush. The constables tried to keep order and silence amongst the garrulous rabble. On a dirty old bench on the verandah of the house was seated a fat, long faced, clean shaven, short, police officer in neat, working Khaki-uniform, glittering leathern straps and red turban. A short, black, thin man all bare but for his brown loin cloth, meagre moustache and the large knot of hair on the back of his head, was standing beside him, in a humble and fearful attitude answering the questions of the police officer in a low, querulous tone. While the officer was recording the words of the barber, the unresting tongues of the crowd made sly comments and the people waited in doubt and fear. Is any of them suspected?

The poor barber had lost his milch cow overnight. The previous night he had left the cow and the calf in the small shed in his compound. But that morning when he, as usual, went to the shed to give some fodder to the cow he saw the shed vacant. The cow was his only property. And Kandan was not a little grieved by its loss. But soon he bethought himself of the policemen who he often served and ran to the police station to repor

the occurence. The officer at the police station who received him kindly was never chary of promises and Kandan returned home with a few police constables. A police officer followed them at their heels.

The visit of the police stirred the whole village and Kandan's house soon presented a sensational scene. The police made a thorough inspection of the scene of offence and after examining Kandan and a few witnesses departed leaving the villagers to revel in their imagination or ingenuous country gossip.

Kandan was however much encouraged by the conduct of the police and hanging on every word of their promise lived in a hell of expectations. He was so thoroughly occupied with the matter that to one and all who came to his shop he rattled off the story of the theft of his cow, the investigation by the officers of law, the large promises, the great powers and the detective skill of the police, especially his police friends as he called them. He was sure that the police would soon find out the animal and bring it back to him. He often looked out of doors or gazed at the thoroughfare as the busy housewife would look for the home-coming cow in the evening. Sometimes he was so far lost in his dreams that he stopped half way while eating his food and put his wife to the necessity of reminding him of what he was at. He expected every moment to see his snow-white cow and frisking calf rushing towards his threshold and mistook the bellowing of a cow for the homecoming signal of his own precious asset. Day in, day out, at work or at leisure, Kandan had no other thought than that of the return of his cow. The bewitching scene of a couple of his police friends leading his cow home and lodging the felon in the nearest prison was always haunting his mind. And how often, was he tormented by the idea of appropriately requiting the kindness of his official patrons!

Two weeks of ceaseless talk and expectation passed, when a fresh flutter was created in the village by a new policeman entering it enquiring after Kandan, the barber. When he appeared before the house of Kandan the poor barber's heart beat hard to see the long awaited messenger of the fulfilment of his hopes. Kandan was sure that the constable was coming to take him to the police station to identify his cow and ran up to him in great eagerness and solicitude. The constable seeing Kandan enquired: "Are you Kandan, the barber who had informed the police of the loss of a cow and a calf?"

Kandan could hardly speak out 'yes', but gave the answer with the help of a smile and a nod.

"Then sign here" said the constable tersely pointing to the back of a printed paper, "saying that you have received this

notice". Kandan did not know what it meant, but obeyed convulsively. The constable then handed over to Kandan another piece of printed paper saying: "This is the notice that your case about the theft of the cow has been reported by the police as undetectable." The constable left the place.

Kandan stood still, his eyes following the steps of the constable. Meanwhile the inquisitive souls of the village had poured into the yard of Kandan and begun to pester the barber with anxious enquiries.

The news of the police having dropped the investigation in the barber's case spread like wild fire, and before that evening many of Kandan's friends, and acquaintances came to console him. Some of his friends suggested that it had been better if Kandan had preferred to represent the matter to the Thalayari of the Kallars. He might have obtained a sympathetic consideration at his hands. But that chance had been lost by Kandan going to the police. Kandan lost all hope of recovering his cow and if what people understood by the police describing a case as 'undetectable' was correct then it forboded evil to Kandan. So the expression of the sympathy and wisdom of his friends made him dejected and apprehensive.

The Kallars are an aboriginal tribe of South India. They are a bold, hardy, ferocious race that lived by felony. Their only redeeming feature was that their word was their bond. They kept it even in extremes. They feared God only to give the go by to their word. They know no authority superior to their Thalayari. His word was the only law to them. They laid their spoils at his feet and shared them with him, or disposed of them as he advised. They despised all kinds of work and made plunder and hunting the normal avocations of their life. Since the organisation of the police force by the British Administrators they found it unprofitable and even dangerous to commit daylight decoity and highway robbery. Nevertheless they found an easy means of subsistence in snatching away other people's belongings under cover of night or solitude.

A set of these men lived in a primitive hamlet not very distant from Kummidi. Most of the crimes in Kummidi and the adjoining villages could be traced to these people, and these were left undetected by the police for fear of the vengeance of these savages. If the police were to enter the hamlet in any inimical attitude or to lay hands on any of its inhabitants the whole host of them would come upon the police like a pack of wolves and tear the force to tatters. So even the police kept aloof from them and would not care to charge a case in which a Kallan was implicated; so much so that the police reporting a case as

'undetectable' had come to mean that the offence was committed by the Kallars.

After the receipt of the final notice from the police Kandan began to rue the day he hastened to seek the aid of law. The people about him began to whisper that it might not go well with the poor barber for the Kallar's headman would certainly have known of Kandan's resorting to legal process. The Kallars might avenge his conduct. Kandan was much agitated by various thoughts, and began to feel his position precarious. If the Kallars caught scent of his sally to the police they would fall upon him with fierce malignity for there was nothing more incensing to the Kallars than a man's effrontory to report any of their actions to the police. How ill-advised was his act, thought Kandan: instead of getting redress he had only provoked the most dreaded of human species. He had thrown a stone into a hornet's nest, and where was he to hide his head? Kandan lost all sleep and appetite. He wished he had not bought the cow to fall a prey to the Kallars.

The morning following the receipt of the notice from the police Kandan was in his shop which was nothing else than a small, enclosed palm leaf shed at one end of his verandah, furnished with a few small cudjan mats and pieces of planks and an earthern pot of pure water. He was attending to his business when a Kallar boy came up to Kandan and said in a rough voice. "Oh man, the Thalayari wants you, so take your things and go with me at once." The summons came upon Kandan like a thunderbolt. It scattered the remnants of his wits and he sat stupified. The men in the shop stared at one another with tell-tale eyes and pitifully glanced at the pathetic barber. Kandan did not stir until the boy again called him to make haste. His heart sank beneath all soundings and all his nerves gave way. But he was shaken once more by the rude voice of the young man. Kandan stood up and gathered his professional outfit. Though to go was only to expose himself to the ruthless fangs of the Kallars, to refuse obedience would be still worse because it would only harden their cruel nature still. Kandan was certain that his apprehensions had turned correct. And that he was invited by the Thalayri only to receive his chastisement for his impudence in informing the police of the theft of the cow. The so-called professional call was either a ruse or an imaginary addition of the messenger. Anyhow he must go; must, that is the word. So Kandan shouldered his small satchel and stepped out forgetting even to tell his wife that he was going out.

He eagerly looked for some omen. None appeared and as the boy was hurrying him Kandan started off completely resigning

himself to fate. But how difficult to drag the lifeless limbs and heavy bones of one who goes into the hands of the furies. The consciousness of approaching danger is the worst calamity on earth. It drives man mad and tortures the soul beyond expression. How wise the creator who denies to man all knowledge of the future! Better to be a goat that bleats its way to the altar than a convict led by the hangman to the gallows or the guillotine.

With drooping head, rankling mind, and a mad, throbbing heart Kandan jogged along the foot path driven only by the force of despair. He had not the boldness even to look behind and see if the messenger was following him much less to talk to him. He dreaded his own shadow moving in front of him for it told him of his ghost and its speedy separation from the body. At length with a thumping heart, fuming body and parched up throat he reached the threshold of the Thalayari.

The messenger boy pointed the barber to a shed and asked him to prepare for his professional call while he reported his arrival to the Thalayari. The irony of it, thought Kandan; but made his instruments ready. Perhaps the Thalayari might intend to avail himself of the services of the barber before he would question him about the complaint and deliver his sentence.

When the tall, dark, hairy headman of the Kallars appeared with his bare, brawny frame and black rugged face made more crude and formidable by big burly whiskers and long, stout, grisly moustache the barber automatically left his seat and with a pale, hangdog look and clasped hands made a deep low bow to him. The Thalayari returned Kandan's civility with a smile and squatted down to have his shave. But Kandan could only read a lurking scorn in the smile and was not a little perplexed by the spectacle.

The truth was that the Thalayari had never been informed of Kandan's going to the police, nor of the loss of his cow. He knew that his men had lifted a milch cow, but he did not enquire whose it was or anything about it. The headman was really innocent of all that the horrid imagination of Kandan had woven out for him. So he presented a serene face and genial disposition to the barber.

Kandan, however, made bold to look in the face of the headman and chose the chin to start his work. He slowly worked up cleaning the chin and trimming the moustache and whiskers. And as he progressed with his work the intensity of his fear and excitement was absorbed by his attention to his duty. Nor did the countenance of the headman appear to Kandan as forbidding or expressive of any strong resentment. It was calm and cheerful.

So by the time Kandan finished the face of the headman he became composed, and even thoughtful.

Barbers begin to blabber when they are halfway with their work. When Kandan was about to take up the head of the Thalayari he felt the urge of the old instinct in him. The Thalayari was not, he thought, so ill-disposed as he apprehended. Has he condoned the folly of Kandan ? He was a little encouraged and felt like being safe. But supposing the Thalayari were to come to know of his complaint later ? What will he think of the barber, and what will he do then ? Would he not find fault with the audacious silence of the barber ? Or is the Thalayari only dissembling to come upon the barber with multiplied ferocity at the close of his work ? Why not then confess his folly at this opportune moment, when the headman is well disposed to him ; and to beg pardon of him. In his present mood the headman might forgive him. Turning these in his mind he pursued his task. His heart wrung in him and the surge of impulse choked his throat. But the face of the Thalayari reminded him of his brutal nature and made him apprehend the worst of his wrath.

When he finished the upper half of the ring surrounding the tuft of the Thalayari the headman bent his head that the barber might work the lower half of the sphere. When the face of the headman was turned away from the barber, he plucked up some courage and resolved to broach the matter to him and apologise for his unwise conduct. When he caught the tuft with his left hand and began to apply the razor to the nape of the neck he attempted to speak in a humble tone. He called all the strength in his make up and began to stutter : " Ma, Ma, Ma, ": The words stuck in his throat and the Thalayari did not notice the inarticulate sound for as he began to stammer his hand shook with fear and his razor began to hobble causing some irritation to the Thalayari. The headman steadied his muscles and sat quiet. The barber persisted. Now or never urged his impetuous mind. He tried to collect himself. His left hand frantically tightened its grip on the tuft as though to squeeze some courage out of it or to lever up his heart, and he made a determined effort to speak out.

" Ma, Ma, My milch cow ," stammered the barber while the razor in his trembling hand hopped terribly and its sharp edge stuck into the flesh of the Thalayari. The words of the barber and the sharp pain of the razor's cut went home to the Thalayari simultaneously, and shrinking he involuntarily yelled forth :

" Don't kill me, I shall give back your cow. It is in my shed ."

The Kathakali—its General Features.

BY M. S. KRISHNA AYYAR, B.A., B L.

IT has been pointed out in the previous article that the Kathakali of to-day evolved out of the Chakkyarkuthu, Ashtapadiyattam, Krishnattam and the Ramanattam. If the several features of the Kathakali are analysed, it will be seen that most of them have their counterpart in one or other of its precursors and that the differences and variations in features are but small extensions necessitated by the progress of the times and the consequent changes in human ideas and tastes.

In point of *Abhinaya*, the Kathakali has adopted all the actions employed in the Kuthu to express the *Navarasas* and elucidate the meaning of words. Though the number of actors came to be more, the other general features of *Abhinaya* are exactly the same as those of the later Ramanattam. In the matter of dress, especially of the divine personalities like Krishna, the same dress as was prescribed for Krishna in Krishnattam is still used. That the actors need not sing is also an arrangement made after the Krishnattam. The *Thodayam* (benedictory verses) at the beginning is of the same model as the *Ashtapadi* in *Gita Govinda*. The slokas used to explain the context of the story as in the Chakkyarkuthu, the *Dandakas* (prose poetry) used for description of men and things in the place of *Prabhandas* (a continued or connected narrative or discourse) employed by the Chakkyars in later times, and the *padas* (songs) where Malayalam words are freely used, in place of the explanatory speeches in the Chakkyarkuthu to indicate the progress of the story, all show the literary affinity between the Kathakali and the Kuthu. The clamorous battle cries and other tamasha of the Kathakali have taken the place of the vociferous talks by which the Chakkyars delighted the audience. The Chakkyars used all Puranic stories. The Kathakali also does the same, and added to it, fulfils the objects of the Kuthu by a more attractive and delectable method. The lighter side—probably the more entertaining to the lay audience—of the Kuthu is represented in the Kathakali by such things, as vulgar conversation even by ideal heroes, introduction of war and murder in the stage contrary to the *Lakshana* or rules prescribed for the *Natakas*, the *gita* (singing) and *Vadya* (instrumental music), and the funny ways of dress and make up of the actors. Another remarkable thing that shows the affinity of the Kathakali and the Kuthu is

that even to-day renowned Kathakali actors get by heart the Slokas and other descriptive passages used by the Chakkyars and express their meaning by *Bhava* and *Angya* to the considerable delectation and amusement of the spectators. Further, the Chakkyars freely used the Sanskrit dramas and other allied works and had set up a fairly high standard of composition. This standard was kept up by subsequent writers of Attakathas and herein lies the reason for their literary excellence.

As has been pointed out, the most important departure that the Kathakali made from the Krishnattam and the Ramanattam, is that while the two latter were confined respectively to the stories of Krishna and Rama, the former occupied a wider range and held any Puranic story to be suitable. Though the stories are different, yet there is what may be called the conventional uniformity in all the Kathakalis. A Kathakali before it is staged is preceded by *Kelikottu* or announcement of the play by beat of drum at about twilight. An hour or two after sunset the play begins with the fllourish of drums. This is followed by singing of devotional songs from behind the curtain and the appearance of the first actor accompanied by the sounding of conch-shells etc , called the *Thodayam Purappadu.* Then comes some divine person, or person approaching divinity and his queen. Close upon this arrives a Rishi, a messenger or a Brahmin to the presence of such divine person carrying some important news or for giving some information with regard to preparations for a war, or a war itself. Then is the time for a wicked Asura or a Rakshasa to come out with a boisterousness all its own. His appearance or first showing of face is called the *Thiranottam.* Then will be heard the invitation to fight followed by the preparations for the same and then the fight itself. The Rakshasa is mortally wounded. At this stage there is what is called the *Ninamanichal* in some plays. The process though simple is yet frightful and ghastly. The Rakshasa's body is smeared with a kind of thick and red liquid made of turmeric, rice flour etc. As the Rakshasa runs this side and that, it would appear to the spectators as though several rivers of blood are flowing. The Rakshasa finally dies. By this time it is daybreak and the play ends with a joy dance by the main actors. No writer of Attakathas has attempted up to now to change these old conventions. The main reason for this is the conservative instinct and secondly the notion all along had been that the Kathakali is a divine institution and that to make any departures from the past is a sin.

A feature that strikes or very often annoys a stranger to the Kathakali is the interminable noisiness of the whole show. The *Chendavadya* (Drumming), *Kalasamchavittuga* (dancing to the

accompaniment of the Vadya) etc., seem to be indigenous products and so, peculiar to Kathakali.

One other thing in which the individuality of Kerala art is perceptible is the conventional rules or observances by which, as has been seen, all the writers and conductors of the Kathakali consider themselves bound. Though the Attakathas in point of style, metre etc. are purely Sanskritic, yet the manner in which the plot is constructed so as to bring into the stage scenes of war and murder, *Natya* and *Vadya*, and the various kinds of actors—*Pacha*, *Thadi*, *Kathi*, *Chutty*, *Ninam*, etc.—is purely a result of indigenous instinct. For this purpose the poets have not hesitated even to vary the contexts of Puranic stories. The essence of the Kathakali is its fixed rules for Abhinaya, for no Attakatha composition is pronounced a success unless it is found suitable for staging, and it is that Attakatha which brings into the stage all the things that have been described above that is considered the best.

The *Lakshanas* or rules prescribed for Sanskrit dramas have no application to the Kathakali, and so it is useless to attempt to bring the latter within any of the *Rupaka* categories defined by the Alankarikas. The difference in *Abhinaya* between the two is also noteworthy. In the drama, what the actor speaks out is only made clearer by some general signs, but in the Kathakali, every word of what is sung from behind has to be explained by *Angya* alone. To use the language of the Alankarikas, the former is *Bhavarthabhinaya* and the latter *Padarthabhinaya*. There were *Drishyakayas*, more or less approximating to the latter variety in Sanskrit called Nritya and if need be the Kathakali may also be called such a *Drishyakaya* of the Nritya group.

The Menace of the Tote Clubs.

BY C. S. SWETARANYAM, B.A., B.L.

DURING recent years a number of organisations have sprung up in England, which take us back to the days of the South Sea Bubble, under the name of Tote Clubs, in every corner of London and other provincial centres. They call for immediate legislation to counteract their nefarious activities. Besides giving every kind of encouragement for gambling, they have begun to introduce other kinds of attraction to the public at large by a generous distribution of the coarsest kinds of alcoholic drinks for a nominal fee. People have begun to feel that after some time other kinds of vices might also become the order of the day in these clubs if steps were not taken in time, either to dissolve them or at least to put a stop to their questionable activities. The man in the street often falls into the clutches of these organisations and finds it difficult to resist the temptation to enjoy the excitement of the moment though he could ill-afford to throw the last penny in his possession.

These clubs have now become by gradual efflux of time a source of public nuisance and positive danger, and it is thought that if they were allowed to carry on their trade, might bring untold misery to millions of inhabitants in England. The promoters of these clubs are taking their percentage of the profits for running on this show, and however small the amount of the bet may be, there is an assurance of their making considerable profits out of the said transactions. The entrance fee is practically negligible for getting oneself enrolled as a member of the club, and the formalities to be observed are even still more simple.

Mr. Ward Price has given us an inside idea as to what is being done in those clubs. He says: "Like some half a million of my countrymen and countrywomen I was a member of a Tote Club myself. I joined it not for the purpose of betting on horses or dogs, but out of pure curiosity as I considered that it was one of the cheapest forms of inquisitiveness to gratify. From the appearance of my fellow members many would have done better to spend their entrance fee on buying a clean collar." The far from exclusive institution to which he belonged specialised on the turf, but it had a twin establishment upstairs that covered dog racing also. The members after spending their time and money backing horses in the afternoon devoted any of both that they

had left to gambling on the dogs till close on mid-night with "full alcoholic amenities meanwhile".

Lord Herewood deserves the thanks of the public for exposing the lurking dangers of these clubs and creating an interest among those who are interested in horse racing and horse breeding to device means to check the growing evil. England actually witnessed about this time last year the actual fulfilment of the prophecy made by Sir Alfred Butt some years previously, that they would be facing before long a much greater scandal than that which the Betting Act of 1853 was passed to remedy. Parliament, however, has risen to a sense of the great dangers that lie ahead and has taken immediate action by the appointment of a Royal Commission on lotteries and betting, to go into these matters and submit their report for the purpose of passing necessary legislation on the subject. As a result of their labours, we are not yet free to confess that England has succeeded in realising the object with which the Commission was appointed.

The members of the Commission, whose Chairman is Sir Sidney Rowlett, K. C. about whom Indians require no introduction, are not prepared, after weighing the evidence given before them, that sweepstakes should be legalised in England on the scale of the Irish Hospitals' sweep. As for betting, the report submitted states that a board of control constituted on a wider basis than the existing one should be established. Registered book-makers are to be allowed to open betting offices where members of the public can enter, make their bets in ready money, and if successful, receive their money after the race. This will necessarily eliminate the street book-making Tout. The interest of the public have been sufficiently safeguarded by the imposition of the condition on every registered book-maker to make a deposit with the Control Board a heavy guarantee fund to ensure against default. A certificate will have to be produced by them to continue their trade. Book-making and betting will, therefore, become a kind of "across the counter" transaction, with a guarantee from the deposit fund that all members of the public who win will be paid. This will certainly eliminate the ordinary book maker who has not sufficient funds to meet the demands of the Control Board. Only substantial men can afford to ply this trade, and a man with very thin resources will have no encouragement whatsoever. But the more immediate and striking recommendation is the one relating to the gambling machines scattered all over England. They are all made illegal, and it will be impossible in future for the Tote Clubs to have their operations either in their premises or other places of amusement by means of these machines, no matter under whatever system they work. By

this means the private tote betting clubs are being brought under control. The Police are given sufficient powers to have the right of entry at any time to private premises in which a Tote is known to be working. "Hitherto there was nothing to control the manipulation of the odds of the majority of these clubs."

It is not that no attempt has been made so far by the authorities previously to put a stop to the functioning of these clubs. But it is being found very difficult for them to get a conviction on any prosecution launched by them as against these clubs. The law, as it stands at present, is defective in many respects. Gaming as such in these clubs cannot be identified with gambling by any stretch of imagination, and the accused has his technical plea always open to him to get out of this scrape. In France, on the other hand, the totalisator or parimutal has been in existence for a large number of years, and the absence of the Tote Club is a peculiar feature owing to the facilities offered by the S. P. offices. People can freely bet at these offices at race course parimutual prices. Recently, the Ceylon Turf Club surprised the public of that colony by declaring that for the convenience of punters who are not in a position to travel up for the Nuwara Eliya Easter Races, the Turf Club has decided to accept bets through the post or by telegram if delivered at Nuwara Eliya race course on race days before noon single or all on bets would also be accepted. The Club has also undertaken to make arrangements with the broadcasting station to relay the scratchings and order of running within half an hour of posting up at Nuwara Eliya and the same would be posted up at the Colombo Race Course at about 1 P. M. and the special handicap seats showing the bracket are also made available at the office. Some such arrangement, if agreed upon between the Turf Clubs, would considerably help the gradual alienation of the attractions of the Tote Clubs in favour of the totalisator.

We would also suggest the advisability of passing a statute similar to the Gaming Act of 1931, passed by the Madras Government to put a stop to street betting and bucket shops. The recommendations as they stand at present do not appear to go to the root of the evil. The means herein suggested would pave the way for the abolition of many of the evils of indiscriminate and uncontrolled Tote betting, and racing would be benefitted by an important addition to the resources of the Board of Control.

Even the Madras Act of 1931, which is applicable to the whole Presidency, has not been found to yield satisfactory results in actual operation as we read every day in newspapers of prosecutions against persons accepting private bets on the races at Bombay, Calcutta and Madras. Rupee bets are being accepted

even to-day by turf commission agents in Chandranagore from individuals in this Presidency on races conducted throughout the Empire, and commissions are being sent by telegram on every race day to such agents and dividends distributed on the basis of the results the next day. It is for our Government to consider whether this kind of betting outside the race course comes within the mischief of any one of the sections of the Act of 1931.

One of the premier race clubs in India made an infructuous attempt last year to get permission from the Government to extend their operations in the Metropolis by the introduction of branch offices of small denominations on race days in different centres to accept bets. But the Government of the province did not countenance any such move in view of the possible opposition of the legislature. It is hoped that Government will reconsider their attitude in this matter, especially when it is recognised that the sporting instinct of the mass of inhabitants will find its outlet in other secret directions if the open door is closed to them.

Since writing the above lines we understand that a Bill has been brought before the House of Lords embodying the above Suggestions, along with others concerning Newspaper Competitions.

The Scholar Science Corner.

BY B. H. IYER, M. Sc. (Bombay), A. I. I. Sc.

Scientist and Society.

Mr. Henry A. Wallace, Secretary of Agriculture, U. S. A., in a stirring article entitled 'The Scientist in an Unscientific Society' (*Scientific American, June 1934*) reviews the effects of scientific research on society in this Century of Progress. The fruits of many of the researching toilers of the past are being realised in this era. Science has achieved so many miracles for society, saved so many lives, made possible so extraordinary an advance in material living standards for so many millions of people that it is disquieting to think that all the consequences of science can ever be other than good. But in displacing man-power by giant-like machines, in making distances short with regards to time and sound by fast moving aerial vehicles and waves, in developing methods for easier and wholesale destruction of matter and finally, in placing these amenities in the hands of a selected few, Science has utterly forgotton her implications to Society, the welfare of which is the real measure of progress. The scientist in his ceaseless attempts to unravel the truthful mysteries of nature, separates himself away from the 'maddening crowd'. At intervals, when some surprising discovery or invention has been made, he emerges out of his assylum, leaves charge of the find in the hands of the ruthless exploiters and recedes to his own sphere regardless of the consequences of the practical application of his findings. Mr. Wallace is right when he impeaches the scientist for this '*laissez-faire*' attitude which is not conductive to the progress of society as a whole, of which the scientist has also inevitably to be a member. The author opines that the present technological unemployment is due to this ruthless applications of scientific discoveries. He writes :

"American workers are chronically threatened either with total loss of income through unemployment, or with unpredictable fluctuations in the buying power of their income due to changes in the price level. In the last 15 years there have been three huge changes in the price level, and four cycles of unemployment. Technological unemployment seems to increase with increase in invention, and seasonal unemployment is growing due to the increasing violence of style changes. Regional shifts in industry,

though not increasing total unemployment, make for great local hardships. Finally although the proportion of older people in the total population is steadily gaining, the older workers, even those over 40, are finding it harder to keep their jobs. It would be possible to point to parallel problems in agriculture.

"All this, plainly enough, is not the fault of science; it is a product of the misuse by society of the instruments and forces science has given to the world. But in that misuse, in that exploitation, all of us have some responsibility, and it seems to me that the scientist, for reasons of self-interest if for no other, ought to have a peculiarly acute interest."

He adds:

"Let me reiterate that I am not for a moment denying the contributions of science to society, or even arguing that there has not resulted a genuine net gain. What I do believe, however, is that we have reached the time when these gains may be lost altogether, and future agains made extremely difficult, unless certain social attitudes and adaptations are perfected very rapidly. And in developing these attitudes, in helping society to make the necessary adaptations, it seems to me that men of science must play an important part."

Mr. Wallace says that the present day miseries are due to the fact that the scientist does not care to help the society in the proper and judicious application of the discoveries and inventions. The unscrupulous introduction of these new changes to every-day life brings in such rapid transformations which are very often damaging to society. That is the reason why in the midst of wealth and happiness, there are poverty and misery. That again is the reason why very often one hears somebody shouting to the 'research-conductor' to 'hold on' at least for some time: to stop the journey into the wilderness for a while and to take stock of what has been achieved, with what results. The influx of new things is in super-abundance to the assimilative and readjusting capacity of man.

No doubt, there is much to ponder in what Mr. Wallace reminds the scientist. He is right when he says that the scientist is fond of a cloistered life. The nonparticipation by the scientist in matters connected with society is not at all proper. But this is not the main cause for the present state of technological chaos. The heartless exploiting capitalist, who ruthlessly makes use of the new discoveries very often, is to be blamed for the present state of affairs. If the capitalist is less avaricious to add on some more piles of gold to the already existing few, if he has the feelings

for his fellow men, then such a crisis need not occur. At present, wealth which is the cause of happiness and misery, instead of getting uniformly distributed is getting more and more concentrated into the hands of a few. This is the chief contributory factor for the immediate miseries and the poor scientist may not be able to help the society much by his plunging into the affray.

* * * * *

Research and Industry.

Mr. Charles F. Kettering, Director, General Motors Research Laboratories, lays great emphasis on the necessity for industrial research. He defines research as follows :

" Research is an organised method of trying to find out what you are going to do after you can't do what you are doing now. That definition applies to you as an individual, to industries or to governments. That is the one biggest reason for research in General Motors.

" Industrial research may also be said to be a method of keeping the customer reasonably dissatisfied with what he has. That means constant improvement and change so that the customer will be stimulated to desire the new product enough to buy it to replace the one he has. You can't sell anything to anybody if he is perfectly satisfied with what he has.

" Research also always has the job of selling itself to industry and keeping itself sold. All we have to offer are ideas and they are the hardest article in the world to sell or even give away. There is one thing we are always sure of in research : when we first present an idea it is sure to be turned down. Selling an idea is a time function."

He narrates how in the beginning it was difficult to make the American manufacturers understand the importance of industrial research. This difficulty arose from the false belief that research was something very mysterious. A clear understanding of the necessity for change in existing things made them realise in the long run the exact value of research. Mr. Kettering concludes by saying :

" But industries are fast beginning to realise that some department must look ahead and plan for the future. So research sits in the executive conferences and is considered just as fully as manufacturing, marketing or any other problem. Instead of being put in some dark, unused corner of a factory building it is

housed as well as the other necessary departments of business where contacts with production, sales and financial executives are easily made. With management open-minded to the ideas originating from research the future of an organisation is just as assured as if it were covered by an insurance policy against becoming stagnant ". (*Scientific American, May 1934*).

May not our Indian industrialists take a lesson from this ?

* * * * *

Nitrogen and Life :—

Nitrogen constitutes four-fifths of the entire volume of atmospheric air. While oxygen is essential for the maintenance of life in an organism, nitrogen is absolutely necessary for its proper growth. The proteins which are important constituents of our daily food are compounds of nitrogen. The living organism is capable of utilising oxygen in the gaseous form. But nitrogen, in its free state, is not fit for assimilation by plants and animals. It is supplied in the form of soluble nitrates to plants. This is called the inorganic nitrogen. In the plants, through the agency of light and other internal forces, the inorganic nitrogen is transformed into complex organic compounds which in turn form the food material for animals. Therefore animal life depends for the supply of assimilable organic nitrogen upon the vegetable kingdom. When organic matter decays, through the agency of bacteria, part of the combined nitrogen is returned to the atmosphere in the gaseous state and part of it directly passes into the soil so that it will be immediately useful to the plants.

From what is said till now it is clear that for the utilisation of nitrogen, the first stage is to convert it into an inorganic compound, say sodium or potassium nitrate. Till the beginning of the present century the chief natural source for these nitrates was the vast deposits of salt-petre at Chile in South America. But from the commencement of the present century various synthetic methods for the production of inorganic nitrogen have been perfected. The most efficient of the processes is what is known as Haber-Bosch method for the synthesis of ammonia. By this process atmospheric nitrogen and hydrogen are forced to combine under a very great pressure and an elevated temperature to form ammonia. With the last two decades this industry has grown so big that there are in all 123 plants operating this process. This cheap, sure and inexhaustive supply of synthetic nitrogen has made the Chilean salt-petre industry suffer very much of late.

A small fraction of the natural nitrogen combines with the oxygen of the atmosphere to form soluble oxides, due to atmospheric electricity. These oxides are dissolved by rain water to

form nitric acid which on being mixed with the salts in the soil converts them into the nitrates useful for plants. There are some plants, particularly the leguminosae e. g. peas, beans, clover etc. which house a particular type of bacteria in the nodules of the rootlets, that have the power to convert natural nitrogen into that variety acceptable by plants. This process of converting the useless into the useful form of nitrogen is known as 'fixation of nitrogen.' Perhaps this is the underlying principle in growing leguminosae—e. g. beans—annually on the bunds dividing the paddy fields. After years of successive cultivation the land becomes deprived of its nitrogen. Then it is necessary to give a fresh supply of this essential ingredient in the form of manure.

Thus a sort of cycle, called the Nitrogen Cycle, as shown below, is maintained in nature through life and death.

```
 ______________ Atmospheric Nitrogen <______________
|                                                   |
V                                                   |
Soil——> Living plants——> Animals——> Death and Decay
Λ                                                   |
|___________________________________________________|
```

178706

Book Reviews.

Energy by Mahendra Nath Dutta. Published by Pyari Mohon Mukerji; 3, Gour Mohon Mukerji Street, Calcutta. Price Re. 1.

The author of this book, the brother of the great Swami Vivekananda, was a sanyasi in white clothes. He was a profound scholar, art critic, and philosopher. His works mostly in Bengalee are well received by critics and the public.

The book under consideration is an exposition of Energy in the light of Vedanta. The author considers that the various forms of energy are only different manifestations of ONE COSMIC ENERGY appearing differently to different points of view. 'Matter and mind', and 'the worshipper and the worshipped' are different only because of the subjective and objective of perception. They are really one and the same. The author's attempt at explaining the relation of individual energy with the Cosmic Energy is really commendable. We hope that the book will be appreciated by the philosophical world.

Sri Meher Baba, His Life and Teachings by Ramjoo Abdulla.

Although much has recently appeared in the press about this Parsi Saint of Ahmadnagar there has not been any work giving a clear exposition of his creed or cult. This booklet by a disciple of the saint containing the answers of the master to various questions of interest and importance gives us in a nutshell the religion and philosophy of the Master who is to-day revered by thousands in India and other parts of the world. Although one may not agree with the whole of the philosophy of the saint yet it must be admitted that he has an enlivening message of love and disinterested work. We hope that the book will impart many the spiritual insight that is so essential for the proper understanding of life and the world.

The book is a neatly printed small volume with a good portrait of the saint. We would welcome it as affording us an understanding of the saint and his philosophy.

Macmillan's Progressive English Readers. I to V.

These graded readers intended for the pupils of the lower Secondary Classes are compiled with great care and knowledge of teaching of boys. The Boys are here taken step by step to an understanding of, and ability to use, the English language in an easy and intelligent way. New words and phrases are gradually introduced and explained and their uses made familiar to the boys. The lessons are chosen from the writings of eminent writers of the present and the past, and the modern meaning and use of words are fully and correctly brought out. One would wish that boys are brought on the lines of these readers. It would facilitate the teaching of English.

The books are illustrated in black and white, and the arrangement of the lessons leaves nothing to be desired. The books are only moderately priced.

History of England in Malayalam (ഇംഗ്ലാണ്ട് ചരിത്രം). Parts 1 to 3 by E. I. Pangi Achan, B.A, L.T., History Assistant, N. E. High School, Alatur.

One of the obstacles standing in the way of the vernacularisation of studies is the want of suitable text books in the Indian languages. This obstacle is being slowly removed by scholars like the author of the books under notice. Mr. Pangi Achan has supplied a long felt want by writing in simple, idiomatic and flowing Malayalam style the History of England and laid the student population under a deep debt of gratitute to him. Part 1 contains the history of England from the earliest times to the year 1485, Part 2, the Tudor and the Stuart periods and Part 3, the Hanoverian Period. Each part contains useful Genealogical Tables, Chronological Chart and model questions. We have no hesitation in saying that the books may with advantage be prescribed as text books for the S. S, L. C. Classes. The printing and get up of the books are also good.

1. **Gitabodha** (ഗീതാബോധം) By Mahatma Gandhi, Translator—K Damodaran, Tirur. Price Annas 8. 2. **The Only Way** (ഒരൊററ വഴി) By Mahatma Gandhi, Translator—K. Damodaran, Price Anna 1. Published by the Manager, Graminagranthamala Series, Tirur. 3. **Mahatmaji's Kerala Speeches delivered during the recent Harijan tour** (മഹാത്മജിയുടെ കേരള പ്രസംഗങ്ങൾ) Translator—T. N. Ramunni Menon, Kumaranallur, Price Annas 4.

The work of translation is often very difficult and translating Mahatmaji's speeches and writings is doubly so. Mr. Damodaran has fulfilled his task admirably well. Mr. Ramunni Menon's translation is also good, but it would have been better if he had attempted a more liberal translation.

M S. K.

Educational India, Edited by M. Venkitarangaiya. Published by The Educational India Office, Masulipatam, (S. India). Subscription Rs. 3--8—0 a year.

We welcome this new Educational Monthly started by some of the leading educationists of South India. The present issue contains a rich crop of contributions by eminent men in the field like Dr. Cousins, Mr. C. B. Krishnaswamy Sastry and Mr. H. C. Buck. The contemporary promises much and we hope will greatly help the educational world.

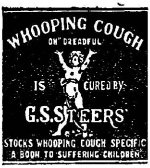
The Young Reader. Edited by V. S. Krishnaswami, B.A.,L.T., and Published by The Little Flower Co., 317 Linga Chetty Street, Madras. Subscription Re. 1—8 0 a year.

This is a monthly of interest to the juveniles. It carries information of all kinds and in a manner quite presentable to young folk. It proposes to proceed on the lines of The Book of Knowledge published by the Standard Literature Company and cater knowledge in small quantities with more up to date information. We hope that the periodical will keep to its present level and prove useful to young men. We wish it success.

P. M. H.

Always Maintain Happiness At Home

WITH THESE 3 FAMILY GEMS



1. STOCK'S: WHOOPING COUGH Specifics cures in 10 days.

   Do not be under the false notion that WHOOPING COUGH must continue for 3 months (New Moon).

   It can be cured in 10 days and this specific does it.

2. STOCK'S: ASTHMA CURE a splendid remedy, gives immediate relief and makes *a patient sleep soundly.*

3. BEWARE: MALARIA AND SPLEEN ENLARGEMENT. USE STOCK'S ANTIMALARIAL FEVER Silver Pills.

For all fevers, cold, ague and intermitant fevers.

Available at

Messrs. S. NATHAM & CO., **Chemists, Palghat.**

Messrs. D. S. V. & SONS, **Chemists, Coimbatore.**

AND AT ALL DEALERS IN POLLACHI

The Name

RAJA RAJESWARI

AND THE TRADE MARK

ARE TWENTY YEARS OLD

When we say ours is the best Madras Snuff we mean it is the best and it is the snuff with a quality.

IT SPEAKS FOR ITSELF

***Ask your tobacconist for*:**

NO. 1. D. S. SUKUNTHA MOOKUTHOOL

AND

RAJA RAJESWARI MADRAS SNUFF.

or write to **The Best Snuff Emporium,**

ROYAPURAM, MADRAS

READ, ENJOY & ADVERTISE IN

VINODASARASWATHI

A WIDELY CIRCULATED MALAYALAM MONTHLY CONTAINING

MUCH MATTER FOR MERRIMENT, THOUGHT

AND ENGAGEMENT

Annual Subscription Rs. 2–0–0

Single Copy 0–2–6

Apply to:

THE MANAGER,

VINODASARASWATHI OFFICE,

ALATUR (S. Malabar).

For Genuine Homoeopathic Medicines

Father Muller's Specifics Twelve Tissue Remedies

And other Specialities.

Apply to:

THE HOMOEOP. POOR DISPENSARY,

P. O. KANKANADY, S. INDIA

OF INTEREST TO LAWYERS

WE UNDERTAKE BINDING OF LAW VOLUMES AT A

UNIFORM RATE OF RUPEE 1–4–0

PER VOLUME

GILDING FREE *FINISH UP-TO-DATE*

THE SCHOLAR PRESS,

PALGHAT

OUR NEW & RECENT PUBLICATIONS

For Secondary & Elementary Schools

		Rs.	A.	P.
New Era English Selections for High Schools	...	0	12	0
Sen Tamil Selvam Book I for Form IV	...	0	10	0
,, Book II for Form V	...	0	12	0
Golden Era Tamil Readers Book I for Form I	...	0	7	0
,, Book II for Form II	...	0	8	0
,, Book III for Form III	...	0	8	0
Golden Era Tamil Grammar Book I Forms I to III	...	0	8	0
Sen Tamil Vachakam Book I	...	0	2	6
,, Book II	...	0	3	6
,, Book III	...	0	4	6
,, Book IV	...	0	5	6
,, Book V	...	0	6	6
Golden Era Arithmetic Book I	...	0	5	0
,, Book II	...	0	6	0
,, Book III	...	0	8	0
,, Book IV	...	0	9	0
Tamil Grammar for the Young	...	0	4	0
Durgavati or The Maharani of Mundel (Tamil)	...	0	10	0
The Good Ant. (Tamil & Telugu)	...	0	3	0
The Gold Coin ,, ,,	...	0	4	0
Three Short Stories ,, ,,	...	0	3	0
Satyanarayana ,, ,,	...	0	4	0
Parandaman (Tamil) ,, ,,	...	0	3	0
The Lamp of Indian History Book I (Tamil & Telugu)	...	0	5	0
,, Book II ,, ,,	...	0	6	0
The Modern Health Readers Book II (Tamil)	...	0	4	0
,, Book III ,,	...	0	5	0
Tamil Moni Malai Book I	...	0	10	0
,, Book II	...	0	12	0
Golden Era Tamil Grammar for Forms IV, V, VI	...	0	14	0

K. PALANIANDI PILLAI & CO.,

EDUCATIONAL PUBLISHERS,

585, Pycrofts Road,

TRIPLICANE, MADRAS

In all SEASONS

RUKMANI COOKER

will give WHOLESOME FOOD at MINIMUM

BOOKLET COST and LITTLE ATTENTION

FREE Cookers for 1, 2, 4, 6, 8, 12, & 16 persons.

Price Rs 10, 14, 18, 23, 29, 35 & 41.

Rukmani Cooker Co.,

Royapuram (3) MADRAS

AGENTS

1. PALGHAT: Indian Industrials.
2. COIMBATORE: The Coimbatore Swadeshi Emporium Limited.
3. OTTAPALAM: The Malabar Swadeshi Emporium Limited.
4. CALICUT: Messrs. U. B. Dutt & Co.
5. CANNANORE: National Stores, Camp Bazaar.
6. TELLICHERRY: E. R. Menon Esq.. General Merchant.
7. ERNAKULAM & TRICHUR: The Kerala Swadeshi Stores, Ltd.
8. TRIVANDRUM: The Indian Emporium.

THE MADRAS SPORTS WORKS,

VARIETY HALL ROAD,

COIMBATORE

Madras Office: ***SHARMAN & Co.***, *Mount Road. Madras*

Suppliers of Games Materials to most of the Schools, Colleges, and Clubs of this Presidency.

Every Sportsman knows that in the quality of our goods, the reasonableness of our price and the efficiency of our service we simply defy competition.

Readers of THE SCHOLAR are requested to patronise the only firm of actual sporting goods manfacturers capitalised and manned entirely by South Indians.

P. K. SITARAM B.A.,

Manager.

ENCOURAGE

INDIAN INDUSTRIES

The only way to obtain freedom is

by Patronising Indian Concerns.

Ours is one purely of

INDIAN CAPITAL

INDIAN LABOUR

INDIAN MANAGEMENT

MALAYALAM TYPES

BOTH BODY TYPES & HEADING TYPES

FROM 11 TO 28 POINTS

THE MADRAS TYPE FOUNDRY

COPPER ALLOY HOUSE

38, Jones Street, Tele { Phone, 3849 / Gram : PRINTYPE } **MADRAS**

ANNOUNCEMENT

S. NATHAM & Co.,

CHEMISTS & DRUGGISTS.

PALGHAT

—:o:—

Beg to inform their Numerous Customers that they have closed their office at Sultanpet and are doing business only at the premises on the Big Bazaar Road just near the Railway Goods shed gate.

M. R. Swaminatha Iyer,

Proprietor.

SITARAM

ANGLO-AYURVEDIC PHARMACY Ltd.,

TRICHUR (Cochin State)

Started under the Distinguished Patronage of the late

H. H. RAJA SIR RAMA VARMA G.C.S.I., G.C.I.E.

THE MAHARAJA OF COCHIN

GENUINE AYURVEDIC PREPARATIONS ON

THE MOST ORTHODOX LINES

Suppliers to

VARIOUS MUNICIPAL AND LOCAL FUND

DISPENSARIES

ALSO WHOLESALE AND RETAIL DEALERS OF ALL

ALLOPATHIC PATENTS AND CHEMICALS WITH

DISPENSING DEPARTMENT OPEN BOTH DAY & NIGHT

Sole Agents for Palghat:

MAHALAKSHMI STORES,

Gandhi Bazaar, PALGHAT

All Ayurvedic preparations of the Pharmacy sold here at catalogue prices for the benefit of mofussil customers.

T. A. Gopalakrishna Iyer, B.A., B.L.,

Managing Director.

AMRITA SARSA

Cures Primary, Secondary and Tertiary Syphilis, ulcerated sores. black pimples on the face, glandular swelling, scurvy sores, blood, and skin diseases, and is a marvellous remedy for impoverished blood, nervous debility, premature decay or want of strength and energy and the fearful complaints. Any one who has used it will not deny the fact that "**Amrita Sarsa**" is the best Blood Purifier and a charm that infuses fresh vigour into the system.

The mixture is pleasant to taste and is free from any injurious ingredient. It is perfectly harmless in its action and is equally efficacious to the healthy and the diseased.

Price: 1 phial **Re. 1.** 3 phials Rs. **2-8.** Per dozen phials **Rs. 9.**

Postage As. **8,** **Re 1—1—0** and postage for one dozen separate.

MAHA SASARISTA

The great remedy for all kinds of Cough and Asthma. There is no other disease so painful and intolerable as that of cough. Victims of these diseases never get peace of mind in any stage, when at sleep or awake. When the diseases are severe the body is bedewed with sweat, the face becoming pale, expression impossible, the respiratory efforts become violent and the patient is in a paroxysm of the most intense dysphonia. When the patient is in such a stage he feels the world whirl round him, let him take one dose of our **Maha Sasarista** and he is sure to feel immense relief. Our **Maha Sasarista** is the specific for the constitutional cure of Cough and Asthma. We generally advise our patients to use this medicine first of all. 3 bottles are quite sufficient to destroy the disease to its very germ and to give great relief and peace of mind.

Price 8 oz., phial **Re. 1-8,** 3 phials **Rs. 3-12.** Postage **0-11-0** & **1-0-0.**

SRI GOPAL TAILA

THE WONDERFUL INVIGORATOR OF THE NERVOUS SYSTEM

Sri Gopal Taila is the best Nervine Tonic. It invigorates the brain, cheers the mind, removes all seminal weakness and acts as a sovereign remedy for sexual incapacity. It has the most exhilarating effect after use. It infuses a fresh vigour into the worn-out & infirm constitution.

Price per phial **Re. 1.** 3 phials Rs. **2-8.** Postage **0-8-0** & **1-0-0.**

The Mahat Ayurvedic Pharmacy,

KAVIRAJ RAJENDRANATH SEN GUPTA KABIRATNA,

144/1 Upper Chitpur Road, CALCUTTA

JUST OUT! JUST OUT!

ROCHOUSE COLLEGE MANUAL

Principles of Political Science

By E. N. Subrahmanyam, M.A., B.L.

Uniform with this Volume

1. A HISTORY OF MEDIEVAL EUROPE,
   By J. S. Ponniah, M. A.
2. TOPICS OF INDIAN HISTORY,
   By T. R. Sundaram, M. A.
3. PRINCIPLES OF PUBLIC FINANCE.
   By J. S. Ponniah, M. A.
4. A HISTORY OF GREECE (*4th Edition*)
   By T. R. Sesha Iyengar, M. A.

Other Volumes in Preparation.

Apply to:

Messrs. ROCHOUSE & SONS,

292, ESPLANADE,

MADRAS

DANGER ——— STOP

The warning signs of impending danger which call your immediate attention to the health of your teeth are heedlessly passed on until —bang— comes the crash, shattering health and all !

Teeth marred by stain, tartar and decay, and denuded at their necks by receding gums, are tell-tale signs of carlessness.

Use KESARI'S DENTAL CREAM daily and your teeth will look whiter, Gums will look firmer and pinker. Your mouth will tingle with a delightful, sweet taste.

KESARI'S DENTAL CREAM is the best enamel protector. It prevents acid driving wedges into your teeth enamel, which later develop into cavities.

Dt. Medical Officer, Madura:—

I have used your KESARI'S DENTAL CREAM and have the greatest pleasure in certifying that the product manufactured by your firm is in no way inferior to the foreign products either in quality or in general "make up". The paste is excellent and possesses powerful cleansing properties and I would strongly recommend this cream to all who wish to have a fine set of teeth.

V. T. Naidu.

KESARI KUTEERAM, EGMORE, MADRAS

Branch at **VELIYANOOR, TRICHUR**

Sole Agents for West Coast:—

INDIAN INDUSTRIALS, PALGHAT

THE KAVASSERY BANK,

H. O. KAVASSERY

***Branches*:** 1. **Koduvayur.** 2. **Nemmara.** (Cochin State)

BEGIN BUSINESS BRISK

WITH

THE KAVASSERY BANK

The only Popular Progressive Bank

Loans on 1. Jewels.
2. Joint Pronotes.
3. And other Securities.

Deposits Received at favourable rates

For terms apply to any office of the Bank.

T. K. NAGANATHA IYER,
***Proprietor*,**
THE KAVASSERY BANK,
KAVASSERY

PRABHU'S INK

Manufactured by Qualified Indian Chemists in most up-to date Laboratories

THE INK that dries instantly but yet is permanent in effect, lasting as long as the paper on which it is written.

THE INK that is manufactured specially for fountain-pen and kept free of injurious chemical ingredients.

THE INK that is water-proof, that does not clog or corrode nor leave any sediment.

Awarded Gold Medals at over ten All India Exhibitions.

Sold everywhere with ink-filler free

Unconditional Guarantee to take back the ink that does not give entire satisfaction.

K. B. PRABHU & Co.,

***Head Office & Factory*:** CALICUT (Malabar)

***Wholesale Depot*:** 19/20, Linga Chetty St., MADRAS

Telling Quality! **Striking Service!**

Are the Keynotes of our Success.

All kinds of Chemical, Physical, Biological and Phyisiological Apparatus supplied.

Every requirement of a Laboratory, School or College met.

We dare say you are one of our esteemed customers; ; if you are not, please get your next supplies from us. You are sure to note many outstanding advantages.

Central Scientific Supplies Co., Ltd.,

Complete Laboratory Furnishers,

14, Perianna Maistry Street,

G. T., MADRAS

BHARAT PUBLISHING HOUSE

Our Publications for Secondary and Elementary Schools.

ENGLISH

Detailed Study.	Rs.	As.
Readings in English—Series I.	1	0
(Approved by the Text-Book Committees of Madras, Cochin and Mysore). Prescribed by the Department of Public Inssruction for Form IV in Mysore.		
Readings in English—Series II	1	2
(Approved by the Text-Book Committees of Madras, Cochin and Mysore). The above books have been specially prepared by eminent authors to suit the requirements of the IV and V Forms and have been highly commended by leading educationists. They have been prescribed in many of the high schools in the Presidency. Printed on superior paper and bound Full Calico.		
Non-detailed Study.		
Shorab and Rustum	0	3
Dhruva	0	3
Uthararamacharithram	0	6
(Prescribed by the Mysore Government as Compulsory Text for Middle Schools)		
AEsop's Fables	0	4

ALSO TAMIL BOOKS

Patronage of Schools and Educational Institutions requested.

150, Annapillai Street, ***MADRAS***

JUST OUT! *JUST OUT!*

Here's the Book you want

VANAMALA

OR

THE FLOWER OF MALWA

(A Romantic Indian Drama in Three Acts)

BY C. K. SUBRAMANIAM

Price Re. 1. **Postage Extra.**

Exracts from Select Press Opinions.

Mr. C. K. Subramaniam's 'Vanamala' is a creditable attempt for a maiden effort on the part of the author.—*The Free Press Journal, Bombay.*

This is one of the few Indian Dramas written in the English Language.—*The Bombay Chronicle, Bombay.*

The reader's interest is sustained to the very end and the author is to be congratulated on his effort.—*The Hindu, Madras.*

Copies available from :—

THE MODERN TYPEWRITING SCHOOL,
VADAKKANTHARA, PALGHAT

M. C. APPASWAMY CHETTY & CO.,

PHOTOGRAPHERS, PROCESS ENGRAVERS AND

DEALERS IN PROCESS MATERIALS,

No. 64 Savarimuthu Street,

MANNADI, MADRAS

Line Blocks, Half-tone Blocks, done at

Cheapest rates and with the best execution.

Tri-Colour Process Blocks a Speciality.

Satisfaction Guaranteed

PLEASE TRY US ONCE

178706

BHARATHI PUBLISHING HOUSE,

AVENUE ROAD, BANGALORE CITY

Our Publications for the use of the Secondary and the Primary Schools.

English, (For supplementary Reading). By Arthur Duncan, M. A.

GRADE I. Price 4 As. each. 1. Under the Rainbow. 2. A Story Garden.
GRADE II. Price 4 As. each. 1. Woodland Tales. 2. In Fairyland.
GRADE III. Price 6 As. each. 1. Himalayan Tales. 2. Tales of Wonder (In Press).

KANARESE

1. NIDHIBODHE, (Moral Instructor) Parts 1—4 by G. Siddappa & G. K. Thimmanna Char, M. A. B. T.

(Parts I & II are approved by the Text Book Committee, Madras for the use of the Teachers of the Primary Schools and Parts III & IV for Class use in the Secondary Schools.)

2. JOSEPH ADDISON. Price 10 As. By D. R. Channe Gowda, B. A.

(Approved by the Text Book Committee, Madras, for Class use in tbe Secondary Schools.)

3. RANICHOUDRANI Part I. Price 14 As. By Vidwan Vidyabushnana Balasaraswati. (Approved by the Madras University, as a Text Book for the Intermediate Examination of 1936).

4. MAHARAJA SIMHA. Price Re. 1. By Vidwan Vidyabushana Balasaraswati.

5. SOBHANE, Price 12 As. (Approved by the Text Book Committee, Madras, for the Library of the Secondary Schools.)

6. MAKKALA BOKKASA. (Children's Treasure) Series. Price 3 As. each. By Vidwan Vidyabushana Balasaraswati.

1. Gajendra Moksha. (Approved by the Text Book Committee, Madras, for the Libraries of the Primary Schools.)

2. Parasurama Balya. 3. Dharmave Jaya 4. Doddavararu. Patronage of the Educationists, Parents and Book sellers is earnestly solicited.

For Copies, apply to the Publishers or .

MESSRS. K. A. CHOURAPPA & SONS,

BOOK-SELLERS ETC., AVENUE ROAD, ***BANGALORE CITY***

JUST THE TEXT BOOK FOR YOUR STUDENTS!

I. AN INTRODUCTION TO BIOLOGY, *in 3 parts:—*

1. Plant-Life, 82 pp. 54 ills. 8 annas.
2. Animal-Life, 86 pp. 63 illns. 8 annas.
3. Human Physiology, Hygiene & First Aid, 128 pp. 58 illns. 12 annas.

II. Do. LIBRARY EDITION, all 3 parts combined, half-bound, with some additional matter, 320 pp. 180 illns. Rs. 2.

III. ELEMENTARY BIOLOGY, (Plant, Animal and Human) for Secondary Schools. (Life-activities of Plants, Animals and Man treated comparatively in alternate chapters in a single volume). 200 pp. 85 ills. Re. 1—8—0.

BY

M. V. Sundaresan, M.A., L.T., (Mysore Educational Service), Shimoga.

Approved for School Use by the Text Book Committees of Madras, Mysore and Cochin.

Recommended for libraries of High, District, Normal and Middle Schools in Mysore, by the D. P. I. in Mysore.

Neatly Printed & Attractively Got-up.

Copies can be had of:

Messrs.
THE TYPEWRITER MART,
Post Box 209,
108, Armenian Street,
G. T., MADRAS

AND

Messrs.
K. A. CHOURAPPA & SONS,
Book-Sellers,
Avenue Road,
BANGALORE CITY

CHYABANAPRASH Rs. 3 PER SEER | ADHYAKSHA MATHUR BABU'S | MAKARADHWAJA Rs. 4 PER TOLA

SAKTI OUSHADHALAYA-DACCA

Estd. 1901 Has brought about a new era in the Ayurvedic world.

BRANCHES OUTSIDE BENGAL—Delhi, Cawnpur Allahabad, Patna, Bagalpur, Gaya, Lucknow, Benares, Gorakphur, Bulanala, Muzafferpur, Jamshedpur, Gouhati, Tinsukia (Assam), Madras, Rangoon, Bassien, Mandalay, &c. Branches all over India & Burmah.

Proprietors—MATHURAMOHAN, LALMOHAN, PHANINDRAMOHAN MUKHOPADHYAYA, CHAKRAVARTY

Address all letters, money orders etc. to *Managing Proprietor* :—

Mathuramohan Mukhopadhyaya Chakravarty, B.A.,

Hindu Chemist & Physician.

Head Office & Factory—Dacca, Bengal, Tele: 'SAKTI', Dacca.

Calcutta Head Office—52/1 Beadon Street.

For Mritasanjibani Sura (duly licensed by the Government) send orders to our Gaya Branch—Kachari Road, Gaya.

Treatise on Ayurvedic treatment and Catalogue distributed free on application.

NATIONAL INSURANCE COMPANY, LIMITED,

Head Office:—National Insurance Building,

7, Council House Street, CALCUTTA

1933 RESULTS

New business Completed exceeds Rs. [illegible],6700,0[illegible]0.

The Company with steady progress all round

All forms of life assurance policies issued at low safe rates of premium

SPECIALITIES

Female Lives
Joint Lives
Fermonent Protection Policies
Triple Benefit Policies
Marriage & Future Provision Policies

For agencies please apply to :—

The Branch Secretary,
National Insurance Building,
332, China Bazar Road, Esplanade, MADRAS

or

R. G. Das & Co.,
Managers.

Consult

National Fire & General Insurance Co., Ltd.,

Head Office:—National Insurance Building,

7, Council House Street, CALCUTTA

FOR FIRE, MOTOR & ACCIDENT POLICIES

A SOUND COMPANY

Please apply for particulars to:—

The Branch Secretary.

or

R. G. DAS & CO,
Managers.

"BAMBOO BRAND" is now a household word wherever paper is used in India.

HAVE YOU USED?

BAMBOO BRAND PAPER

MADE IN INDIA

MANUFACTURED BY

THE INDIA PAPER PULP Co., LTD.,

CALCUTTA

The following qualities can be found in every paper stock and Printing Press from Peshawar to Tuticorin

BAMBOO BRAND	...	CREAMLAID
BAMBOO BRAND	...	CREAMWOVE
BAMBOO BRAND	...	AZURELAID
BAMBOO BRAND	...	WHITE PRINTING
BAMBOO BRAND	...	ANTIQUELAID & WOVE
BAMBOO BRAND	...	TINTED WRITINGS
BAMBOO BRAND	...	CARTRIDGE PAPER
MEMORIAL BRAND	...	"INDIA BANK"

(WHITE & TINTED)

etc. etc. etc.

Agent:

C. V. RAMAKRISHNA IYER,

CALICUT

Printed at The Scholar Press, Palghat and published by E. H. Parameswaran at Palghat.